

**SERVANT LEADERSHIP IN HIGHER EDUCATION:
A CASE OF ACADEMIC LEADERSHIP IN A FAITH-BASED UNIVERSITY
IN INDONESIA**

By

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Abstract

This thesis explores the implementation of academic servant leadership in a faith-based university in Indonesia. The exploration includes the academic leaders' understanding on the concept and practise of servant leadership. Their perceptions are analysed in order to construct the theory of academic servant leadership in the HE sector. The case study method was chosen as the methodology since it is able to explain the academic servant leadership phenomena from the leaders' perspective in their context. Data was collected from thirty higher education leaders who participated in a semi-structured interview. The analysis shows that servant leadership is driven by three motives: service, influence and improvement. The motives for servant leadership influence their characteristics which consist of spiritual, intrapersonal and relational characteristics. These concentric characteristics are then manifested into five servant leadership actions namely 'pergumulan', individual meetings, institutional meetings, dealing with conflicts and fostering collaborations. The researcher argues that academic servant leaders need to have a pure motive and strong character in order to enact their servant leadership. The manifestation of their characters into actions cannot be separated from three contextual matters at the case campus, namely hierarchical academic leadership, organisational changes and external challenges and opportunities.

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CHAPTER 1: INTRODUCTION

Leadership is an absolute necessity for the university. Universities exist to seek the truth (Jaspers, 1946) and to transform society (Brennan et al., 2004). However, the university must pursue these noble purposes within a challenging environment. Altbach (2011) describes globalisation and massification as two challenging forces for Higher Education Institutions (HEIs), where the former means HEIs must deal with competition that has become global and the latter means they must serve an unusually massive number of students. These forces, along with the advancement of Information Technology and the global financial crisis, present universities with challenges that are manifold, complex and interconnected (Kubler and Sayers, 2010).

Leadership is not only needed to promote the effectiveness of the Higher Education Institution (HEI). Well-led universities are also expected to generate professional leaders in various sectors. In reality, however, this high expectation is sometimes thwarted by some problems peculiar to universities: fake science journals (Shaw, 2013), unapproachable professors (Jacobs and Hyman, 2011), lecturers' fake research (Worthington, 2014), students' academic dishonesty (Perez-Pena, 2013), and credential inflation (Collins, 2000). At least some of these problems are due to lack of leadership and leaders in universities have the responsibility to change these alarming malpractices to stop the HEI from legitimising poor outcomes in Higher Education (HE).

The enduring gap between universities' idealism and reality continuously offers opportunity for research of HE leadership. Research in this sector is expected to equip leaders to lead

better. This research, exploring the implementation of servant leadership in the HE sector, is one of them. This introduction section explains the background to the research, the research questions, the context of the research, justification of the research and the structure of the thesis.

1.1 Research Background

The importance of HE leadership has made it a specific research genre (Middlehurst et al., 2009). In reviewing a decade of research related to higher educational leadership, Lumby (2012) suggests that research in this field is complex, contingent, and contested. The difficulty in researching this field is due to both methodological and ethical issues. Methodologically, it is difficult to disentangle leadership from other social processes (Middlehurst, 1993) and ethically, it is complex to detach researchers from their university affiliation (Bryman and Lilley, 2009). Research on higher educational leadership requires more robust methodology and more authentic and objective researchers. The researcher has the opportunity to use a case study as one of such research methodologies, to advance knowledge in the area of higher educational leadership.

There are various topics that can be discussed regarding higher educational leadership, but the one that is fundamental and practical concerns the most effective leadership approach for higher educational leaders. In this area of research, scholars share two different views: one simply suggests the adoption of approaches practised in the other sectors (e.g. Davies et al., 2001; Marginson and Considine, 2000; Chandler et al., 2002) and the other argues that HEIs need a specific leadership approach (e.g. Birnbaum, 1991; Bergquist, 1992).

The first camp of researchers argue that adopted leadership approaches like transformational leadership (Bryman, 2009), situational leadership (McCaffery, 2010) and authentic leadership (Opatokun et al., 2013) are relevant in the HE sector just like elsewhere. The other camp argues that higher educational leaders must lead based on their understanding of the university as a particular kind of organisation and researchers in this camp use leadership terms like collegial, bureaucratic, political, and cybernetic (Birnbaum, 1988; Middlehurst, 1997). However, these approaches have yet to be researched in depth as to their effectiveness.

Distributed leadership has been claimed to be the best leadership approach for the educational sector (Harris, 2009); where it has been investigated in the HE sector, however, it has also been found to be more powerful as a rhetorical device than as an accurate description of a leadership practice (Gosling et al., 2009). Gronn (2009), the initiator of distributed leadership, in his later work suggests that to be effective, distributed leadership must be blended with power and democratic leadership. Unfortunately, there is still no clarity on how distributed leadership should be blended with the concept of power. This inconclusive research regarding distributed leadership is one of the indicators that the HE sector is yet to find an effective leadership approach that considers the uniqueness of the sector.

The sector of higher education needs a leadership approach that enables transformation from within and it has been suggested that *servant leadership* is the best approach for the HE sector. This leadership approach, based on the philosophy of service, is needed to promote creativity among the people within the sector in dealing with the sector's challenges (Farnsworth, 2007; Wheeler, 2012). However, the claim that servant leadership is fit for the HE sector has yet to be tested and this research is one of the first empirical works to do so. This thesis focuses on exploring the practice of servant leadership in the HE sector. The

research on which this thesis is based investigated in depth a case of servant leadership in practice on a university campus in Indonesia. The aim of the research was to evaluate the practice of servant leadership and to advance the theory of servant leadership based on a systematic and ethical research design. In order to achieve these aims, the researcher has posed three research questions which will be explained in the next section.

1.2 Research Questions

Servant leadership, as a way of living and leading, demands that leaders have a different attitude towards change, where servant leaders lead due to their calling to be the initiator for a long-lasting change and not simply to be reactive to the external demands for short-term results (Wheeler, 2012). This long-term orientation in servant leadership is achieved by placing the servant leader in a unique relationship with his or her followers. Servant leaders position themselves as servants of their followers where, as servants, they try to understand and meet the needs of their followers (Greenleaf, 1977).

This study explores the gap between the theory of servant leadership and the enactment of leadership in a faith-based (Christian) university in Indonesia. The university, which the researcher refers to as the ‘case campus’ has the vision to be a caring and global university committed to Christian values and states in its fundamental charter that the university’s leadership must be conducted based on servant leadership (YPTK, 2004). Given the wide area of HE leadership, this research focuses on academic leadership specifically, which means leadership that deals with lecturers’¹ academic work and does not include the

¹ By ‘lecturers’, I mean all academics who teach students, whatever their exact academic rank. For information about academic rank in Indonesia, see p.7 below.

business/managerial aspects of the university such as strategic management, marketing, and finance (Ramsden, 1998; Bolden et al., 2012).

This research is intended to discover how formal academic leaders who will be referred to as ‘academic servant leaders’, understand and enact their leadership to make a positive change in their lecturers’ academic work. The exploration to find out the nature of the academic servant leaders’ leadership is expected to be done in a reflective way under the light of servant leadership theory. Besides this practical goal, this research also has the aim to advance the theory of servant leadership. To achieve these aims, this research has posed three research questions:

1. How do academic leaders at the case campus describe and understand servant leadership?
2. How do these academic leaders describe and understand their enactment of servant leadership?
3. How can servant leadership be theorised?

The first research question encompasses the academic servant leaders’ understanding of the meaning of servant leadership. The second research question explores how academic servant leaders understand the enactment of their servant leadership. The answers of these two research questions are intended to be used for the construction of academic servant leadership in the HE sector. The theory will not only consist of academic leaders’ understanding of the meaning and enactment of servant leadership but also their perceptions regarding other relevant themes related to the implementation of servant leadership in the HE sector.

1.3 The Case Campus

The previous section has explained the research questions posed in this research. It is important for this research to explain the case campus as the context of the study. In this section, the researcher will explain the characteristics of the case campus which includes the campus' history and development, faith-based identity, lecturers' and students' profiles, relationship with the government and external engagements. The HE sector of Indonesia as the larger context of the research is explained in Appendix 1.

1.3.1 History and Development

The context of this case study is a private university situated in one of the major cities in Indonesia. The private campus, which has been providing HE for more than five decades, has a name that reveals the campus' identity as a faith-based (Christian) campus. The existence of the Christian university cannot be separated from the earlier establishment of a Christian Education Board which governs Christian schools. This organisation was founded by Chinese Christian Indonesians who believe that Christians in Indonesia need to be educated in Christian schools (PPPK, 2014).

Most of the members of the board eventually established the case campus to provide higher education for students graduating from the Christian schools. The Christian campus, which started its higher educational service with one undergraduate programme under one faculty, today serves more than seven thousand active students distributed in more than twenty undergraduate academic programmes and two master programmes (BAAK, 2014). The following table describes the establishment timing of these academic programmes.

Table 1. The timing of the establishment of academic programmes (UKP, 2012)

| Period | Number of established Academic programmes |
|-------------------|--|
| The First Decade | 3 Undergraduate Programmes |
| The Second Decade | 0 Undergraduate Programmes |
| The Third Decade | 3 Undergraduate Programmes |
| The Fourth Decade | 9 Undergraduate Programmes and 1 Post Graduate Programme |
| The Fifth Decade | 4 Undergraduate Programmes and 1 Post Graduate Programme |

The table above shows a fluctuation in the number of programmes being opened in the first five decades of the case campus. It took two decades for the case campus to establish its fourth academic programme whereas nine new academic programmes were offered in its fourth decade. The case campus needed more than three decades to open its first post graduate programme (a Master's degree programme). This is unlike the founding fathers of the case campus when they established the university after just a decade of providing secondary education for the community.

1.3.2 Faith-based Identity

The YPTK (2004), as the Governing Board, states that a calling from God as it is revealed in the Bible, is the *raison d'être* of the University. The calling demands that the campus lives out three Christian callings: fellowship (*koinonia*), evangelism (*marturia*) and ministry (*diakonia*). Being a Christian campus means that the case campus holds a Christian worldview and a Christian education philosophy in its higher educational learning. Therefore, the governing body expects that leadership in the case campus means leadership based on Christian principles and learning is based on the Christian perspective (YPTK, 2004). In particular, the Governing Board identifies Christian leadership with Christian Servant

Leadership (see below), The case campus accepts students from various religious backgrounds, however it prefers lecturers with a Christian background.

The Christian campus has a unit called Campus Ministry to serve the campus' spiritual needs. It runs a weekly Monday service, is involved in the new students' orientation programme, and manages an optional Christian training and development programme (Pusroh, 2015). After four decades of its establishment, the case campus explicitly endorsed Christian Servant Leadership and five years later set up a Christian Servant Leadership Centre dedicated to ensuring the implementation of servant leadership for the whole institution (Lie, 2013). To date, this unit is formally running servant leadership training for the students.

This section explains what it means for the case campus to be a Christian campus. The campus is not just the campus for mainly Christians, but is moving towards a Christian campus where the academic and administration are being conducted based on the Christian faith. This means that the leadership of the campus is expected to live out the campus' faith-based identity by improving the quality of its lecturers and students, a motivation that lies behind the university mandating servant leadership as its particular leadership approach. Adopting a particular 'leadership philosophy' makes the university an interesting case for leadership scholars.

1.3.3 Lecturers' Profiles

There are currently 300 active lecturers distributed in six different schools and one General Education department. The records show that there are still 26 lecturers (8.7%) who have only a Bachelor qualification. There are 229 lecturers with a Master's degree (76.3%) and 45

with a Doctoral degree (15%) (BAUK, 2014). There are currently 159 lecturers who used to be students of the case campus or in other words, more than 50% of the full-time lecturers are alumni of the case campus (BAUK, 2014).

As well as their qualifications, the lecturers' quality can be indicated from their academic rank. The table below describes the case campus' lecturers' academic rank. Most of the lecturers are at instructor level, only seven already have their Professor status and seventy-five are still without their academic rank.

Table 2. Lecturers' Academic Rank (BAUK, 2014)

| No | Academic Rank | Lecturer | |
|----|---------------------|----------|------------|
| | | Number | Percentage |
| 1 | None ² | 75 | 25% |
| 2 | Instructor | 101 | 34% |
| 3 | Assistant Professor | 65 | 21.67% |
| 4 | Associate Professor | 52 | 17% |
| 5 | Professor | 7 | 2.33% |

Besides the academic rank, the latest indicator introduced by the government to measure a lecturer's quality is his/her professional certification. To obtain a professional certification, a lecturer should have a Master's degree and an Instructor academic rank. Based on this regulation, the case campus has yet to certify their seventy-five full-time lecturers. Further investigation shows that there are more than 50% lecturers who are late in getting their academic rank (BAUK, 2014). These lecturers' academic ranks do not reflect their academic working years; there are times when they either did not achieve their academic rank, or did not have the academic results necessary for a higher academic rank. In summary, the case

² In Indonesia, an academic rank is awarded by the Directorate General for Higher Education. This HE Educational body is under the Minister of Research-Technology and Higher Education. Sometimes, those appointed to teach by the university have not yet attained a formal academic rank.

campus' lecturers need to improve their academic qualifications and academic ranks and thereby obtain their professional certification.

1.3.4 Students' Profiles

The Christian campus currently has six schools/faculties with arguably unequal distribution of student numbers, let alone the distribution of lecturers. Table 3 shows that one of the Faculties educates 41.42% of the total students and the distribution of the active students does not match the distribution of the full-time lecturers.

Table 3. The Distribution of Students and Lecturers in Six Faculties (BAAK, 2014)

| No | Faculty | Active Students | | Full-Time Lecturers | |
|----|-------------------------|-----------------|------------|---------------------|------------|
| | | Number | Percentage | Number | Percentage |
| 1 | Social Science/SS - A | 231 | 3.1% | 32 | 11% |
| 2 | SS - B | 3,082 | 41.42% | 71 | 24% |
| 3 | SS - C | 1,299 | 17.46% | 39 | 13% |
| 4 | SS - D | 460 | 6.18% | 19 | 7% |
| 5 | Natural Science /NS - A | 1,139 | 15.31% | 69 | 24% |
| 6 | NS - B | 1,229 | 16.52% | 62 | 21% |

Despite the faith-based nature of the case campus, the private University is open for any students from any background to study. However, given the unique history, most of the students of the case campus are either Indonesians of Chinese (CCIS, 2014) descent and/or Christians (UKP, 2012). Given the private status, the campus relies for almost all its funding on the students who are mainly being funded by their parents, who unfortunately perceive the case campus as an expensive campus in spite of its good facilities (Fitriya, 2012).

This situation has caused parents to some extent to regard their child's higher educational expenses as an investment for the future. Due to President Soeharto's programme of assimilation and social discrimination in the period 1967-1998, Chinese Indonesians tend to prefer to remain invisible, to keep silent and go their own way (Koning, 2007). One of their ways is to be independent economically, where they believe that their financial strength will enable them to stand against the discrimination. Their focus on the economy has made Chinese Indonesians relatively strong in their financial capacity which leads politicians to state that the minor ethnic group of just 5% is able to control 75% of the nations' economy (Suryadinata, 1999).

This brief description explains the family background of the students studying in the case campus. Students of the case campus tend to aim for the practical aspect of HE rather than critical thinking and knowledge generation. The background of the students might influence their perspective and aspiration when they enter the case campus. These students for Walujono (2014) might have the pragmatic thinking that ideas and concepts are not implementable as they seek more current secure environment, network, and degree which they perceive valuable for their future.

1.3.5 Relationship with the Regulator

As one of the HEIs in Indonesia, the case campus must comply with government regulations. Indonesia's HE sector has existed even before the existence of the country itself and thus has experienced a shift in the sector's purpose. As the one who inherits the sector, the Indonesian government has been learning to manage the sector and thus has established various higher educational Acts (See Appendix 1).

HE in Indonesia is being developed and monitored by the government to make sure that the sector is growing in dealing with four challenges: access, inequality, quality, and relevance. The essential control of the government is clear as every HEI should place the state ideology as the foundation of its establishment. *Pancasila*, as the state ideology, firmly states that belief in God is the first of the five state pillars and therefore essentially, every HEI in Indonesia is a faith-based institution (See Appendix 1).

Indonesia's government, through its Ministry of Research-Technology and Higher Education, requires every HEI to be accredited every five years (Dikti, 2012). Therefore, the case campus must deal with this matter periodically. In relation to lecturers' quality, the lecturers of the case campus must be assessed by the government on their academic qualifications, academic rank, and professional certification.

In order to upgrade its lecturers' academic qualifications, the case campus received a postgraduate scholarship from the government and since the scholarship's first batch, there are more than twenty lecturers studying for their higher degree overseas (BAUK, 2014). This is excluding grants for lecturers whose academic papers are accepted to be presented at an international conference. In the administrative area, the government provides competitive grants to improve the campus information system, administration, and physical facilities. The case campus has also obtained these grants.

The case campus, through its Institute of Research and Community Service, has been increasing its internal capacity to seize these governmental opportunities (Anggono, 2014). This institution-wide research unit is also being supported by the case campus' Institute of

Quality Assurance. The establishment of this institute is also in response to the government's requirement related to the accreditation process (Djunjung, 2014)

In summary, the case campus complies with the regulator in terms of being assessed and being supported by the government. The case campus strives to improve itself as the result of the external regulatory requirements.

1.3.6 External Engagements

The case campus engages with external parties through three institution-wide units: The Bureau for Alumni Relations (BAKA, 2010), the Career Centre (Career Centre, 2013) and the Bureau for Cooperation and Development (BCID, 2014). The first deals with the alumni, the second deals with business organisations while the third with overseas educational institutions. These three units are expected to create and coordinate cooperation for the case campus to increase the campus' professional and international reputation. Several external engagements include student exchange agreements with overseas universities, cooperation with international associations of faith-based universities, internship, alumni-returns, and community outreach programmes. The academic leaders can initiate such engagements. However, each engagement that is begun will have to be handed to the relevant bureau for its administration, evaluation, and other purposes.

As a private university, the case campus should compete with other private universities both locally and internationally. The city where the case campus is located is also the hometown of three private universities who also serve students like the ones being served by the case campus. Indirectly, the universities in Australia and America are also competitors of the case

campus as many Chinese Indonesians pursued their undergraduate degrees overseas (PDDAT, 2010). In 2006, another private university which promotes entrepreneurship and is owned by a national property tycoon started its operation in the city where the case campus is situated. This new rival has been a real threat to the case campus due to its positioning as the campus for the future entrepreneurs and has attracted many Chinese Indonesians (Fitriya, 2012).

In summary, the external parties present the case campus with challenges and opportunities. Alumni, business organisations and other universities are potential strategic partners for the case campus. This means the academic leaders have the chance to collaborate with these external parties to ensure the effectiveness of their leadership. However, as one of the external parties, universities can become rival campuses that should be dealt with wisely.

1.4 Justification of the Research

This research is important in two ways: firstly, it is the first research project that attempts to reflect and evaluate the leadership of the case campus and secondly, this research is intended to contribute to the knowledge of higher educational leadership by advancing the conceptualisation of servant leadership in the HE context. Furthermore, this research is unique from the standpoint of servant leadership. A fundamental idea behind servant leadership is that leadership must start with the ‘natural feeling to serve’ (Greenleaf 1991, p.7); this research has given the researcher opportunity to investigate this fundamental idea on a campus where it is mandated that all leadership should be conducted based on servant leadership.

This research is valuable for leaders of HEIs as it explores and evaluates the leadership practice in the HE sector. The reflective and evaluative nature of the research is expected to be the first comprehensive study for the case campus. The research is expected to be the cornerstone for the case campus' leadership development programme. This study is also expected to share the practice of servant leadership in the HE to a wider audience of leadership researchers and practitioners. The analytical generalization is expected to inspire other leaders as they relate their own leadership to the servant leadership case.

Personally, this research is important for the researcher as he was involved in the leadership of the case campus and experienced the complexity of academic leadership. It is the researcher's calling and passion to enhance the case campus' leadership so that the campus' vision is truly being pursued and does not merely exist as a commoditised slogan.

1.5 The Structure of the Thesis

The thesis is divided into five parts. The next chapter (Chapter 2) follows on from the research questions by reviewing the literature relevant to this study. Chapter 3 explains the research design of the study to clarify the assumptions of the research and discuss the methodology, data collection method and the ethical issues underpinning the study. Chapter 4 presents the findings and discussion which are structured within each of the research questions. Chapter 5 summarises the outcomes of the research with discussions around the contribution to knowledge and practice alongside suggestions for further research.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter explains the theoretical background to the research. First, the research on higher educational leadership is discussed including academic leadership in higher education. The chapter then turns to servant leadership as one potential form of leadership in higher education. The discussion of servant leadership includes the definition of the leadership approach and major debates that exist regarding the servant leadership approach. This is followed by the discussion of three essential servant leadership topics namely the motives of servant leaders, the characteristics of servant leaders and the enactment of servant leadership by the servant leaders. Following the discussion on the three essential elements of servant leadership, the researcher will explain the implementation of servant leadership in higher education. The chapter concludes with a depiction and description of the framework that will be adopted to make sense of servant leadership in the remainder of the thesis.

In order to find the relevant literature, the researcher explored the websites of leadership research institutions and higher educational journal publishers. These institutions and publishers are the Leadership Foundation for Higher Education (LFHE), Higher Education Excellence Research (HEER), Society into Research on Higher Education (SRHE), British Educational Leadership Management and Administration (BELMAS), Leadership Quarterly and Greenleaf Centre of Servant Leadership. The search was done both manually through the University of Birmingham library and automatically by setting up a 'Mimas Zetoc Alert' by using these key words: 'Higher Education Leadership', 'Servant Leadership', 'Servant

Leadership for Higher Education’, ‘Academic Leadership in Higher Education’ and ‘Effective Leadership for Higher Education’.

2.2 Research on Higher Educational Leadership

Higher Education (HE) or Tertiary Education is education at an advanced level being pursued by people after they finish their secondary education, normally from the age of eighteen. Similar to the UK definition, HE in Indonesia is defined as education at the post-secondary level which encompasses diploma, bachelor, master, doctoral, professional programmes, and specialist programmes being conducted by HEIs based on the Indonesian culture (DGHEI, 2012).

In relation to the definition of HE, scholars have suggested that institutions within the sector of higher education should perform several functions. McCaffery (2010) lists seven functions of a university which can be seen in the following table.

Table 4. McCaffery’s (2010) Seven Functions of Universities

| Number | Function |
|---------------|--|
| 1 | Pursuing research and scholarship |
| 2 | Providing high-level specialised education and training, |
| 3 | Fulfilling the workforce needs of the expert society |
| 4 | Performing the leadership roles in intellectual activities |
| 5 | Rendering service to the region and immediate community |
| 6 | Acting as a screening mechanism for entry to the professions |
| 7 | Operating as an avenue for social mobility |

To perform these functions effectively, universities, including the ones in Indonesia, must deal with many challenges. Indonesian universities are expected to be more relevant (Idrus, 1999) and accountable to the society through their self-evaluation and external accreditations

(Bastian, 2014). The HE sector in Indonesia is still struggling for access, equality, quality, and relevance. The country's student's gross enrolment rate of 24% is considered low among the neighbouring countries (Fitri, 2014). In 2015, only 137,005 students admitted by public university out of 852,093 applicants (Ledysia, 2015). Inequality in Indonesia's HE sector can be clearly shown from the unequal distribution of Universities in the region of Indonesia (Baswedan, 2012).

In relation to quality, only 9.71% of Indonesian lecturers hold doctoral degree and 31% of them are bachelor degree holders (Dikti, 2012). Other indicator reveals that there are 90 researchers per one million populations in Indonesia supported by a research budget that is 0.08% of the country's Gross Domestic Product (GDP). This number is very low compared to regional neighbour Malaysia with 365 researchers per one million population supported by 0.63% research budget ratio (Baswedan, 2012). The percentage of unemployed college degree holders reached 11.92% and for Suyanto (2014) this is due to the mismatch between what has been learned and the practical challenge.

Internally, higher educational leaders need to handle conflicting goals, cultural differences among schools (due to the nature of their knowledge) and dualism of controls (Birnbaum, 1991; Knight and Trowler, 2001). In a smaller scope (i.e. Academic Department), an academic leader should create and nurture a positive academic environment (Ramsden, 1998; Bryman, 2009). The healthy working environment is expected to enable the academic leaders not only to overcome the personal psychological distress (McCall, 2006) of their followers but also to ensure that their followers can achieve their academic excellence (Ramsden, 1998).

Because of the complexity and particular characteristic of universities as institutions, university leaders need to exhibit skills and characteristics. This section discusses what we know about higher educational leadership in particular. Challenges and complexities faced by the higher educational leaders have made higher educational leadership a subject of improvement. The necessity of the improvement is not only because of the previously mentioned challenges and complexity but also because higher educational leaders often must lead without prior leadership preparation (Altbach, 2011). Leaders in the HE sector are usually chosen from senior faculty members who, despite their professional success, are not necessarily ready to lead an academic unit (Macfarlane, 2012). The next subsections will explain four perspectives of higher educational leadership, namely: competency and behaviours of the leaders, organisational perception of the leaders, knowledge-generation perspective of the leaders and academic leadership as the scope of the leaders.

2.2.1 Leadership and Leaders' Competencies and Behaviours in Higher Education

In leadership research, researchers often study leaders' competencies and behaviours. Spendlove (2007) argues that there are four important leadership competencies in leading a university: academic credibility, experience of university life, communication, and negotiation capability. In contrast to the qualitative research, Smith and Wolverson (2010) quantitatively refine the HE Leadership Competencies Model and list five leadership competencies: analytical, communication, behavioural, student affairs and external relations. The descriptions of the competency can be seen in table 5.

Table 5. Smith and Wolverton's (2010) HE Leadership Competencies

| Competencies | Description of the competencies |
|---------------------|---|
| Analytical | Combines entrepreneurialism, creativity, strategic thinking, and action |
| Communication | Oral and written |
| Behavioural | The ability to engage multiple perspectives in decision making |
| Student affairs | Capacity to deal with students' needs, trends, and legal considerations |
| External relations | The ability to work with various constituent groups and the media |

Despite the helpful results, this research tend to generalise the competencies of higher educational leaders. Altbach et al., (2001) argue that there is a difference between academic leadership and administrative leadership where the first deals with the process of teaching and learning while the second deals with the process of resource allocation.

In trying to describe what contributes to effective higher educational leadership, Bryman (2009) lists eleven facets which could be seen from the table 6. The eleven facets explain the mixture of the behaviours an academic leader in HEIs should exhibit.

Table 6. Bryman's (2009) Eleven Facets of Higher Educational Leadership

| No | Facet of higher educational leadership |
|-----------|---|
| 1 | Providing direction |
| 2 | Creating a structure to support the direction |
| 3 | Fostering a supportive and collaborative environment |
| 4 | Establishing trustworthiness as a leader |
| 5 | Having a personal integrity |
| 6 | Having a credibility to act as a role model |
| 7 | Facilitating participation in decision-making |
| 8 | Providing communication about developments |
| 9 | Representing the department/ to advance its cause(s) and networking on its behalf |
| 10 | Respecting existing culture while seeking to instil vision for the department |
| 11 | Protecting staff autonomy |

Yukl et al. (2002) argue that research on leadership behaviours should aim at categorising the behaviours into categories that are relevant and meaningful. The relevant and meaningful categorisation should aim to support a hierarchical taxonomy of leadership consisting of tasks, relations, and change behaviours (Yukl et al., 2002). This means Bryman's (2009) list could be categorised into tasks behaviours which consist of providing direction, creating a structure, fostering a supportive and collaborative environment and facilitating participation in decision making; relational behaviours which consist of trustworthiness, integrity, credibility and protecting staff autonomy and change behaviours which consist of communicating developments, representing the department and respecting yet strengthening culture of his/her department. However, some leadership scholars suggest that trustworthiness, integrity, and credibility are more appropriate to be identified as the characteristics of a leader (Kouzes and Posner, 2012). Research has yet to be done to explain which category is most important for the leadership effectiveness (Yukl et al., 2002).

2.2.2 Leadership and Organisational Perspectives in Higher Education

Besides studying HE leadership by understanding who the leaders are and what they do, studies are also regularly conducted that explore the organisational nature of HEIs. HEIs can be viewed as a community of scholars or a degree factory where the former is depicted as an organisation where its members/autonomous professionals pursue knowledge for knowledge's sake in the collegial culture while the latter describes HEIs as large corporations where functions and resources are consciously managed (McCaffery, 2010).

HEIs have some of the same elements found in almost any organisation: goals, culture, structure, administrative hierarchies, and powerful stakeholders (Bolman and Gallos, 2011).

However, HEIs have a distinctive combination of values, goals, tasks, employees, governance structures, technology and history that makes them different from other organisations (Altbach et al., 2001; Thelin, 2004). Universities have intrinsic qualities, such as the values of fundamental search for truth and an extrinsic capacity to respond to changing economic needs (Van Vught, 1995).

Birnbaum (1988) suggests that universities have four different organisational forms: bureaucratic, political, collegial, and anarchical. The following table explains the basic description of every organisational form.

Table 7. Birnbaum's (1988) Four Organisational Forms of Universities

| Organisational form | Descriptions |
|---------------------|--|
| Bureaucratic | The structure and decision making are rational. |
| Political | Power and resources are competed for among academics. |
| Collegial | Power and values are shared in a community of equal. |
| Anarchical | Meaning is yet to be found in a community of autonomous actor. |

Birnbaum (1991) blends the four forms into the cybernetic leadership approach, in which universities are seen as organisations that can provide direction through self-regulation. In cybernetic campuses, academic leaders can function effectively by using multiple frames to develop richer behavioural repertoires, increase the sensitivity of institutional monitoring systems and focus attention on important issues through systems that report data and create forums for interaction (Birnbaum, 1991).

Instead of looking at the elements of leadership like power, resources and decision making, Farnham (1999) sets a matrix by crossing two parameters, namely the degree of professional autonomy of the academics and the degree of academic staff participation in management.

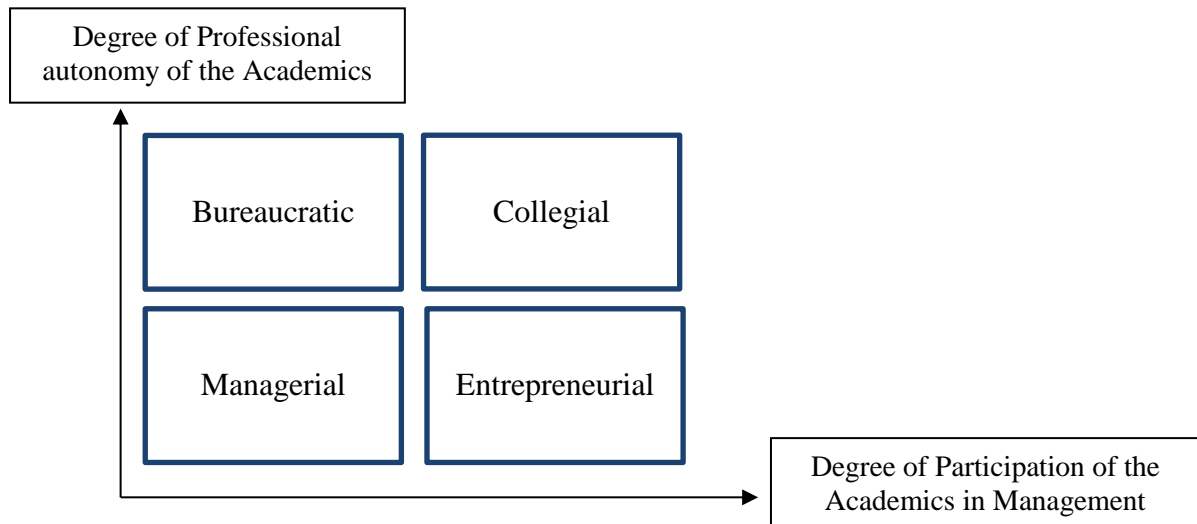


Figure 1. Farnham's (1999) Organisational Type of University

The figure above shows that Universities as an institution can be seen as collegial, entrepreneurial, managerial, and bureaucratic. It is very difficult to find HEIs that are completely consistent with certain model, especially when the model was based on common parameters while schools and departments within a university have a unique situation.

The entrepreneurial model resonates with McCaffery's (2010) idea of the entrepreneurial university where the university takes the risk in steering its own destiny. Altbach (2011) adds that being entrepreneurial does not mean that HEIs can betray their nature as an educational institution whose primary functions are teaching and research. Middlehurst (1993) asserts that being entrepreneurial means being able to adjust its programmes and processes to take advantage of external opportunities.

2.2.3 Leadership and Knowledge Generation in Higher Education

Given that HEIs are knowledge-intensive organisations, good leading of their departments is naturally distributed across their internal work groups (Knight and Trowler, 2001). In

addition, Kickert (1995) urges that the distribution of leadership should be done genuinely and should not be practised as a leader steering his or her followers from a distance. Despite Kickert's reminder, many scholars are still not convinced about the implementation of distributed leadership in HEIs. They argue that distributed leadership reduces the HEI's competitiveness (Van Ameijde et al., 2009), does not make realistic changes and is only being used as an approach to maintain status quo (Lumby, 2013). There is an indication that distributed leadership should be blended with other leadership approaches, such as democratic leadership (Gronn, 2008) and reflective leadership (Knight and Trowler, 2001).

This section has explained three perspectives of higher educational leadership: leadership competency, an organisational perspective, and the nature of HEI as a knowledge-generating institution. These views confirm that higher educational leadership is unique and thus, needs a special leadership approach. In particular, because the university is a collegial institution that is knowledge-generating, many scholars like Knight and Trowler (2001) hold that university leadership cannot be authoritarian, but must be participative or democratic. The next section explains academic leadership: leadership focusing on how academic leaders influence their academic staff in performing their academic roles.

2.2.4 Academic Leadership in Higher Education

Academic leadership is leadership that influences the direction of academic activities within departments and schools under the direction of the professoriate (Middlehurst, 1993). This leadership, which can be performed by both formal and non-formal academic leaders, is important for developing, supporting, and inspiring their colleagues for them to achieve more in their scholarly activities (Ramsden, 1998). To be effective, academic leaders should

understand the hierarchical nature of the academic leadership and the types of the academic programme. The former deals with the fact that academic leadership happens at various levels: departmental level, decanal level (Tucker and Bryan, 1988) and presidential level (Tierney, 1988). The latter means that there is a difference between academic leadership that happens in an undergraduate programme and a postgraduate programme.

Related to the higher educational hierarchy, academic leaders must work within a given organisational hierarchy which involves the supervisory role of the Governing Board of the university. The organisational hierarchy is expected to ensure that the resources of the HEI is used both effectively and accountably in supporting the academic activities (McCaffery, 2010). Furthermore, these goals can be achieved when the HEI is under a Governing Board that is supportive and prudent in trusting its executives (Tierney, 2004; Freedman, 2004).

Every member of the Governing board must be responsible to the society related to his or her supervisory role on the university. However, the responsibility is different between the Governing Board of a private university and the one of a public university. Private universities finance their operation mainly from the tuition fee of their students and this makes them more direct in their responsibility to the public (Altbach, 2011). This means these private universities tend to look at perception of the society (i.e. the perception of the potential students and their parents) as its primary evaluator and the governmental assessment as a secondary evaluator (Fitriya, 2012). Therefore, the government cannot really supervise the Governing Board which forces the executive leaders of the private HEIs to take this role (Altbach, 2011). In other words, for private universities like the case campus, the relationship between the top leaders and the Governing Board is crucial for the effectiveness of academic leadership.

Besides on the hierarchy of the academic degrees offered by HEIs, academic leadership in HE can be categorised based on the level of academic programmes, namely: undergraduate programme and postgraduate programme. The context of this research is an undergraduate programme which according to some scholars has certain characteristics. Healey and Jenkins (2009) describe an undergraduate programme as a place where students are expected to be an independent acquirer of knowledge under the guidance of their lecturers. Undergraduate programmes for Chickering and Gamson (1987) should be conducted based on seven principles listed in the following table.

Table 8. Chickering and Gamson's (1987) Seven Principles for Good Practice in Undergraduate Education

| No | Principles |
|----|---|
| 1 | Encourages contact between students and faculty |
| 2 | Develops reciprocity and cooperation among students |
| 3 | Encourages active learning |
| 4 | Gives prompt feedback |
| 5 | Emphasizes time on task |
| 6 | Communicates high expectations, and |
| 7 | Respects diverse talents and ways of learning |

Based on the table above, academic leaders of undergraduate programmes should encourage their lecturers and students to engage effectively. Related to research, lecturers of undergraduate programmes must be able to integrate their intellectual investigation with the other two academic roles: teaching and service (Boyer, 1990). Lecturers with this calibre are not instant professionals, but must be led and nurtured gradually.

Given the hierarchical nature of HEIs, academic leaders in an undergraduate program should balance the individual demands of the lecturers and the institutional demands of the Governing Board. Barrett and Barrett (2007) argue that academic leadership depends on a leader who is willing to: fine-tune the university-wide policy as the ‘decision from above’ (Wheeler 2012, p 75), ensure the fit of the academic workload to the capacity of the academics, encourage colleagues to openly discuss the balance of their activities and receive leadership training. The leader who will carry such heavy loads should subscribe to a leadership approach that values people and relationship such as servant leadership (Powell and Clark, 2012).

2.3 Servant Leadership

In the previous section, the researcher explained what has been research related to higher educational leadership. In this section, servant leadership as one of the possible leadership approaches for HE will be discussed. The discussion encompasses the theory of servant leadership and the debates concerning servant leadership. In addition to these foundational topics, the researcher also explains ‘motive’, characteristics’ and ‘enactment’ as the three essential elements of servant leadership.

2.3.1 The theory of servant leadership

Research to find the one most effective leadership approach is both elusive and everlasting. The ‘best’ leadership approach in the empirical world tends to be studied as the scholars continue the existing discussions which reflect the current necessities. For instance, distributed leadership is perceived by its proponents as the leadership approach whose time

has come to replace the heroic type of solo leadership (Gronn, 2008). The ‘one-man show’ leadership is considered as an inappropriate approach for a democratic world (Harris, 2009). Servant leadership is regarded as the leadership approach that should end the approach of command-and-control leadership which tends to inappropriately emphasize performance or result over process and morality (Page and Wong, 2000).

It was Robert K. Greenleaf who developed a paradoxical approach to leadership called servant leadership (Northouse, 2010). Greenleaf (1977) posits that anyone working in an organisation has a ‘dual being’, that is, s/he is both servant and leader. For Greenleaf, this dual being is not only possible but also imperative for an effective leadership. Servant leadership is a leadership approach that requires the leader to serve the followers by meeting the needs of the followers (Spears, 1998). In contrast to authoritarian leadership approaches, in which what the leader does is determined by their desire to be leader first, servant leadership theory holds that the true leader is motivated by their desire to be a servant first.

Wheeler (2012) asserts that servant leadership is a leadership style that is best suited to an organisation whose goal is to create a culture that promotes service, individual and collective responsibility, positive and effective relationship, and strong ethics. One such organisation is, of course, the university. Servant leaders are expected to make their followers better by working on the necessary pre-conditions of their followers’ effective performance. This means servant leaders should, to some extent sacrifice their self-promotion for the sake of others. This research is going to address whether it is also the case for the case campus.

There are, then, two main reasons for focussing on servant leadership in HE in this thesis: (a) the fact that servant leadership seems to be a leadership approach that is particularly suitable

to universities in general and (b) that the case campus has adopted servant leadership as its particular leadership approach. The research will consider whether the broad qualities of servant leadership mentioned here do, in fact, manifest themselves at the case campus.

2.3.2 The debates concerning Servant Leadership

Throughout the years, leadership scholars have shared their criticisms on the follower-first leadership approach. The earliest critique of servant leadership is on the validity of the claims made by the proponent of servant leadership. In the last decade, a lot of research have been done to clarify the concept (Parris and Peachey, 2013). Just like other research on leadership, the result of the research on servant leadership has yet to confirm the organisational effectiveness of the leadership approach (Northouse, 2010; Yukl, 2010).

Furthermore, many studies on servant leadership were done based on the biased assumption that this leadership approach is the most effective one. These studies include the unpublished dissertations whose results tend to claim the influence of servant leadership on the improvement of an organisation (Iken, 2005; Jordan, 2006; McClellan, 2008; Rubino, 2012). Servant leadership is also criticised as a leadership approach that could only be applied in an organisation that is faith-based (Wong and Page, 2003) and in a stable situation (Matteson and Irving, 2006). In this section, the researcher will explain five major criticisms of servant leadership namely: slavery and choice, the goal of servant leadership, the priority of a servant leader, dependency and empowerment and the religiousness of servant leadership.

2.3.2.1 'Slavery and choice'

The term 'servant' of servant leadership tends to be perceived as slave by scholars who oppose servant leadership. For these scholars, a servant leader is prone from the perception of the people that s/he has lost his or her liberty and can be treated as a 'doormat' (Sendjaya 2015, p. 32). The term servant has caused considerable misunderstanding when people confuse or equate the word 'servant' with slave and the phrase servant leadership is associated with 'servility'.

The crucial difference between a slave and a servant (in servant leadership) is that a servant leader has the choice whether s/he wants to serve or not and this is not the case with a slave. Furthermore, Greenleaf (1977) argues that a servant leader serves so that their followers can be liberated, autonomous or 'freer' and at a later stage be willing to be a servant leader themselves. This means servant leadership works towards the independency of the followers. Sendjaya (2015) adds that the acts of service of a servant leader are out of his or her voluntary subordination characteristic. This means servant leaders are those who have the freedom and choice and yet use them to limit themselves to serve others.

2.3.2.2 The goal of Servant Leadership

Servant leadership scholars consider that the growth of the follower as the goal of servant leadership is not consistent with organisational effectiveness as the theoretical goal of leadership (Rauch and Behling, 1984; Northouse, 2010; Yukl, 2010). The goal of a coach of a basketball team is surely to win a championship (rather than to serve the basketball team) and so as the goal of a captain of a ship is to ensure that the ship reached the destination on time (not merely to serve the crew of the ship). According to those who make this criticism, the goal of leaders is to fulfil an organisational objective and not merely to serve their followers.

However, Covey (2004) argues that the essential goal of organisations is to serve the needs of the people. Therefore, the acts of service performed by servant leaders are consistent with this view. The service received by the followers is supposed to be transformed into a service for the main beneficiaries of the organisation (i.e. customers, students). Furthermore, even if the focus of servant leaders is to meet the needs of their followers, the servant leaders according to Page and Wong (2000) should strongly contribute to improve the condition of the organisation because a healthy organisation is also one of the needs of the followers. Therefore, dual goals of a servant leader should not be considered as a conflict but rather as complementary goals. In servant leadership, transformed followers in turn will also improve not only their organisation but also their society. Greenleaf (1991, p.18) clarifies this in his discussion of conceptualization as one of the prime talents of a servant leader:

‘All of this, a truly remarkable social, political, and economic transformation, stemmed from one man’s conceptual leadership. Grundtvig himself did not found or operate a Folk High School, although he lectured widely in them. What he gave was his love for the peasants, his clear vision of what they must do for themselves, his long articulate dedication- some of it through very barren years-and his passionately communicated faith in the worth of these people and their strength to raise themselves-if only their spirit could be aroused. It is a great story of the supremacy of the spirit.’

The paragraph above explains how a leader called Grundtvig led one of the Danish villages into a well transformed society. Greenleaf (1991) explains how the leader influenced a group of followers who later influenced their surroundings. The goal of servant leadership is a transformed society through the transformed followers. In other words, the immediate outcome of servant leadership is the transformation of followers while the delayed one is the improvement of society.

2.3.2.3 The priority of a servant leader

One of the biggest objections to servant leadership is related to influence as the nature of leadership. This according to Sendjaya (2015) leads to the question whether a servant leader should lead first or serve first. Greenleaf (1977, p.7) stated that servant leaders are the ones who serve first rather than lead first:

‘The natural servant, the person who is servant first, is more likely to persevere and refine a particular hypothesis on what serves another’s highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations.’

In the paragraph above, Greenleaf (1991) does not only suggest the urgency for a leader to have the nature of a servant prior to acting out his leadership but he also asserts on the strength of the perseverance of the ‘servant-first’ leader in meeting the highest priority needs of his or her followers. Greenleaf’s assertion on this matter will be very problematic when leadership should be discussed in relation to influence.

Sendjaya et al. (2008) suggest that a servant leader is the one who does not have to have a leadership title. This means true servant leaders serve out of their life philosophy. This means it is clear as well that a formal leader who subscribes to servant leadership is an individual who serves first rather than leads first. Greenleaf (1991) adds that the commitment of the servant leader to serve first is based on his or her conviction on the moral principle of servant leadership. This principle explains how service drives followers as Greenleaf (1977, p.5) stated:

‘A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants.’

The description above shows how a formal leader should be chosen based on the quality of his servant stature. Despite their conviction on the moral principle explained above, servant leaders serve genuinely as they serve without having the motive to get anything in return.

2.3.2.4 Dependency and empowerment

One common critique of servant leadership is that this leadership approach is paternalistic. In a negative way, paternalistic in leadership means that the superiority of a leader limits the liberty or the autonomy of the followers. Servant leadership for some leadership scholars means creating a leadership that emphasises the superiority of the leader which potentially causes the follower to become overly dependent on the leader. In other words, the leadership approach encourages passivity (Johnson, 2001).

Wheeler (2012) posits that servant leaders are the ones who are supposed to meet the primary needs of the followers which can be grouped into three kinds of needs: professional, personal, and spiritual. The first needs deal with the ones related to the working condition of the follower while the second one is about the follower's individual concerns that might not be directly related the working condition of the follower (Wheeler, 2012). Lastly, spiritual needs are related to the ones connected to the sense of meaning and purpose (Sendjaya, 2015).

The scholars of servant leadership clearly stated that the ones that should be met by a servant leader are the needs rather than the wants of the followers. This will prevent the followers to be manipulative of asking only for their wants. On the contrary, the followers will understand whether their leader has been manipulative or not. Servant leaders are the ones who genuinely serve based on their universal conscience because they want to see the improvement of their followers, not because so that the followers will give something to

them. Furthermore, Greenleaf (1991) highlights that the goal of servant leadership is generate another servant leader who is both credible and humble in serving others. Therefore, servant leaders should meet the needs of the followers to make these followers able to lead (serve) others. A true servant leader will empower his or her followers to make them an independent individual.

2.3.2.5 The religiousness of Servant Leadership

Servant leadership is perceived as a leadership approach that is religious or faith-based (Wheeler, 2012). Servant leadership scholars often link servant leadership to Christian faith (Sendjaya and Sarros, 2002; Reinke, 2004; Sun, 2013). For these scholars, the model for servant leaders is Jesus Christ as He washed the feet of his disciples (Sendjaya and Sarros, 2002). However, there are also claims from other scholars that servant leadership can be found in other religious teachings. The notion that a leader is the one who serves and empowers others can be associated with the teaching of Lao Tzu, Confucius, and Gandhi (Keith, 2012).

Service as the core idea of servant leadership is taught by all major religions (e.g. Islam, Hinduism) and non-religious philosophies (e.g. Taoism, Moral Philosophy) (Kurth, 2003). Kant (in Sendjaya 2015, p.33), as one of the modern philosophers urges people to ‘treat humanity not as a means but always as an end’ and this thought strongly captures the most important tenet of servant leadership.

Practising servant leadership does not require one to subscribe to a particular religion or religious belief. Sendjaya (2015, p.33) states it in this following paragraph:

‘For those of some religious affiliation, the follower-first leadership stems from an internal conviction that the servant leader is a servant of a higher being or power, and in obedient gratitude to that higher being or power serves other people. For those with spiritual orientation but no religious attachment, the motivation to practise servant leadership comes from not a higher being, but a set of core values or ideals or causes that partly or wholly define their lives and give them meaning and significance’

Servant leadership is not only for religious or spiritual leaders. It is also applicable for leaders who lead for higher causes like the vision and values of an organisation and commit to use their power to serve rather than to rule over their constituents.

This section has explained five criticisms of servant leadership. These critics have highlighted the importance of the quality of a servant leader both internally and externally. Internally, the motive and characteristics of the servant leader should be in line with the principles of servant leadership. Externally, the servant leaders should enact their leadership by considering the context of their servant leadership.

2.3.3 The motives of Servant Leadership

The motives of a leader have been studied by many leadership scholars. A motive is an innate reason for the action or attitude of an individual. Stogdill (1974) posits that achievement is one of the motives of a leader while McClelland (1985) who does not only agree with Stogdill also adds that need for power is also a motive for leadership.

Besides power and achievement, another leadership motive is the personal satisfaction of being accepted or liked by others (Yukl, 2010). This means an individual becomes a leader because of his need for affiliation (McClelland, 1975) and for harmonious interpersonal relationships (Litwin and Stringer, 1966). However, most studies find a negative correlation

between this motive and the effectiveness of leadership (Yukl, 2010). Just as general leadership research theorises the motives of leadership, so research in servant leadership also has a perspective on the motives of the servant leader. In this section, the leadership motive of the servant leader is explored. The next paragraphs will unpack the complex motives of servant leadership.

Leadership scholars argue that leaders are followed because of their authority, personality, competency, and capacity to reward or punish (French and Raven, 1959). However, Greenleaf (1977) suggests that servant leaders are followed because of the connection between their willingness to serve to the universal conscience of their followers. The universal conscience for Greenleaf (1977) is the natural law in leadership where one automatically will follow a leader who has served or sacrificed for them. Therefore, it is very important for the servant leader to have the natural feeling to serve as Greenleaf (1977, p.7) stated in this following statement:

‘It begins with the natural feeling that one wants to serve, to serve first. The best test of the servant leader is: do those served grow as persons? Do they while being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will he benefit, or, at least will he not be further deprived?’

Greenleaf’s idea of natural law and feeling have been clarified if not contested by other scholars. This natural feeling might come from one’s altruistic calling (Barbuto and Wheeler, 2006) or the calling to serve and to provide benefit for others (Sun, 2013).

Van Dierendonck and Patterson (2015) argue that compassionate love is the predecessor of a servant leader’s natural feeling to serve. Love for Greenleaf (1977) is indefinable yet is infinite in its manifestation. Love appears as the characteristic that could be perceived as the reason, the attitude, and the behaviour of a servant leader (Matteson and Irving, 2006).

However, it is important to discern love as the motive and love as the moral basis of a servant leader. The first is related to the servant leaders' sense of acceptance, a sense of gratitude and a sense of forgiveness (Van Dierendonck and Patterson, 2015). Servant leaders who received this kind of love are expected to share the love to their followers. Patterson (2003) argues that this kind of love is known as the love from God (*agape*) which means the love that does not depend on the attitude or behaviours of the receiver of love. The second argues that love is related to the moral values of every human being as a creature who needs to love and wants to be loved. (Patterson, 2003). In other words, love as the motive of servant leadership can be based on one's belief in God and the one that is based on humanity.

Other scholars suggest that the motive of servant leaders is closely related to their being as a servant. Wong and Page (2003) assert that the natural feeling to serve stems from a servant heart. This servant heart is believed to be one of the parts of the being of a servant. Wong and Davey (2007) posit that a servant leader sees him or herself as a servant. This 'servant perspective' on self is the reason one would serve regardless of the existence of a leadership title (Sendjaya et al., 2008). Furthermore, Wong and Davey (2007) suggest that leaders who see themselves as a servant cultivate humility, selflessness, stewardship, and sense of calling while Sendjaya et al., (2008) argue that a leader with the sense of servant being displays voluntary subordination and acts of service.

Besides altruistic calling, compassionate love, and a sense of being a servant, servant leadership scholars also suggest that the motive of servant leadership could be a mix of many factors. Van Dierendonck (2011) posits that the motivation to lead and the need to serve are the motives of servant leadership. Furthermore, he also describes that the two could not be separated from the personal characteristics and organisational situation of the servant leader.

The research on the motives of servant leadership is still far from finished. The research even should be started from whether the motive is single or plural and it could be followed up by the next question of what qualifies to be a motive. The last deals with the ontological questions such as from where do the servant leaders get their altruistic calling, compassionate love, servant heart and servant being? No empirical finding on this essential matter has yet appeared in the literature.

Servant leadership scholars assert that the motive of servant leadership is spiritual. Sun (2013) who suggests calling as the motive argues that an altruistic calling is spiritual and could be obtained by a servant leader who has experienced turning point events that change the meaning, direction, and purpose of his or her life. Page and Wong (2000) who suggest a servant heart as the motive of servant leadership did not clearly explain how a servant leader could get a servant heart in the first place. If there is any explanation about it, the two scholars made an analogy between the servant heart and the faith-based Christian spiritual transformation by which one becomes a Christian starting from one's heart (Page and Wong, 2000). This means, servant leadership starts with the spiritual transformation of the servant leader from one who was a self-oriented individual into a servant whose desire is to serve. However, how one should explain and justify his or her spiritual transformation is still not yet clear. In figure 2, below, the researcher illustrates the different factors that contribute to the motivation of servant leaders.

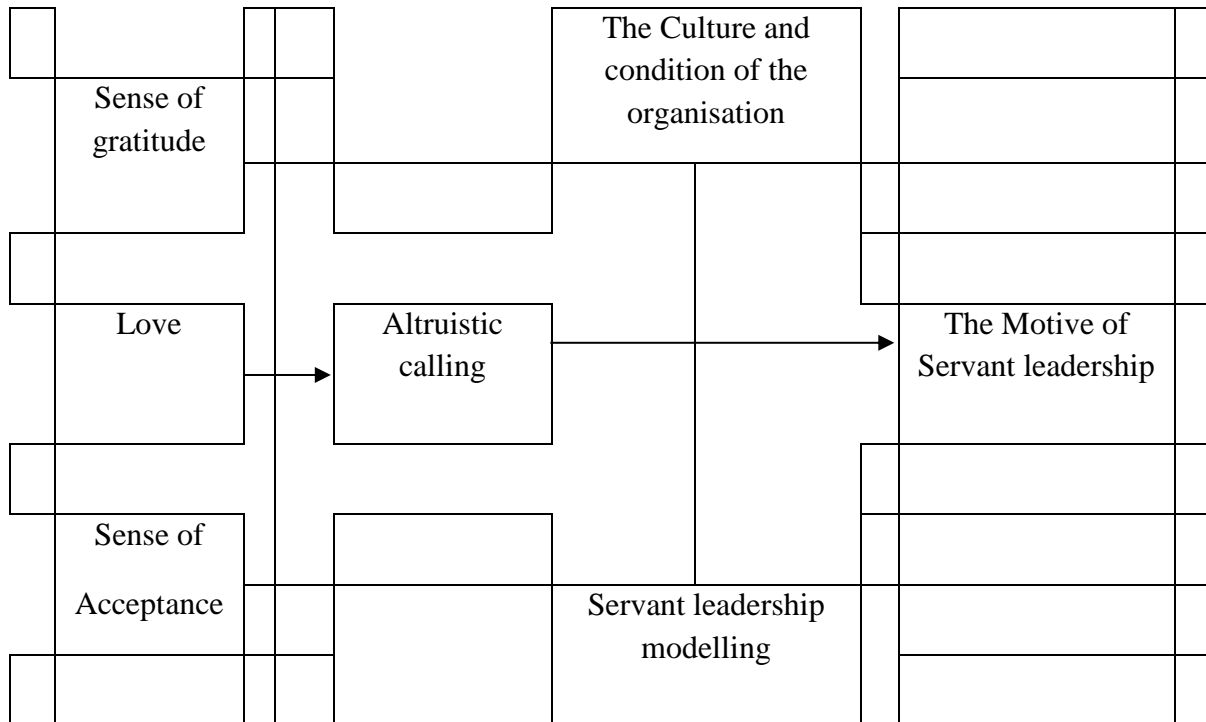


Figure 2. The framework of the motive of servant leadership

2.3.4 The characteristics of a servant leader

One of the most discussed topics in servant leadership is the characteristics of the servant leader. In the study of leadership in general, research on the characteristics of the leader is very common. It is part of the quest to understand the traits that make a leader an effective leader. Yukl (2010) defines traits as a variety of individual attributes, including aspects of personality, temperament, needs and values. Despite its completeness, the operationalisation and the usefulness of the concept are still being contested by many scholars (Northouse, 2010). In this explorative study, the researcher needs a concept that is both broad and practical and therefore the concept of characteristic is used.

Characteristics might include many attributes of servant leader like personalities, behaviours and roles that will be unpacked and categorised. On the other hand, characteristics speak volumes about uniqueness that is needed to explain the distinctiveness of servant leadership. Furthermore, the discussions on this topic have yet to confirm whether they discuss the characteristics of servant leaders or servant leadership and to discern the characteristics of a servant leader or his or her practical actions (Laub, 1999; Parris and Peachey, 2013). This research is intended to clarify these confusing elements of servant leadership. In this section, the characteristics of a servant leader will be categorised into the basic characteristics and the complex characteristics.

2.3.4.1 The basic characteristics of a servant leader

In this section I will explain the basic characteristics of a servant leader. The term ‘basic’ is used to explain characteristics that are general (could be found in other leadership approaches), simple (tend to be a single characteristic) and uncategorised (has not been categorised and connected to other characteristics). The next paragraphs explain eight ‘basic’ characteristics of servant leadership: vision, integrity, credibility, empowerment, humility, authenticity, stewardship and altruistic.

Covey (1996) suggests that a servant leader is visionary. **Vision** is an ideal and unique image of the future (Kouzes and Posner 2012). A visionary servant leader has a vision that his or her followers will be the next servant leaders and his or her organisation will be improved (Greenleaf, 1997). This altruistic vision should incorporate a value system that protects and promotes organisational integrity and learning (Russell and Stone, 2002).

Integrity is also another characteristic of a servant leader (Kouzes and Posner, 1993; Neuschel, 1998). A person with integrity is an honest and trustworthy individual whose behaviour is consistent with his or her espoused values (Yukl, 2010). Integrity and honesty are characteristics of a servant leader that are expressed based on his or her morality. In servant leadership, integrity is the corner stone of a trusting relationship between the servant leader and the follower.

Besides their integrity, servant leaders can be characterised in terms of their **credibility**. Credibility is the quality or the capability to elicit belief (Russell and Stone, 2002). Kouzes and Posner (2012) explain credibility as ‘believe-ability’ which means the ability of being trusted by the followers. Ulrich (1996, p. 215) describes:

‘Credible leaders have the personal habits, values, traits and competencies to engender trust and commitment from those who take their direction.’

Credibility in servant leadership is paradoxical since servant leaders are expected to be willing to serve despite their high qualification. This also means that servant leaders should keep improving themselves to serve better.

If integrity and credibility are the characteristics related to trustworthiness of the servant leader, empowerment is a characteristic that explains the trust of the servant leader on his or her followers. **Empowerment** is the process of entrusting others by giving them the necessary authority (Russell and Stone, 2002). However, in the era where performance means quick results, empowerment seems to hold back an effective academic leadership. Academics are expected to produce reputable academic publications and to contribute to the financial feasibility of their campus (Tucker and Bryan, 1988). Therefore, empowerment in servant

leadership takes time especially when it is related to its goal that is to create future servant leaders at all levels of the organisation (Covey, 1990).

Humility according to Dennis and Bocarnea (2005) is one's ability to keep his or her accomplishments and talents in perspective and to practice self-acceptance and to value oneself accurately. This means humility is practised in one's willingness to learn from others (Wheeler, 2012). However, humility in servant leadership does not only mean one's willingness to learn from others, but also means one's modesty when a task has been successfully accomplished or in Wong and Davey's (2007, p.7) term: 'willingness to be the last and the least'. In this research, humility means one's ability to learn from others and being modest despite one's accomplishment.

Besides humility, **authenticity** is also listed as one of the characteristics of a servant leader (Laub, 1999; Wong and Davey, 2007 and Sendjaya et al., 2008). Authenticity is also another characteristic of a servant leader. This characteristic explains the contentment of the servant leaders with who they are (Wheeler, 2012). Sendjaya et al. (2008) explain that authenticity is related to security and vulnerability. This means a servant leader is the one who could accept and appreciate him or herself and able to share his or her weaknesses to others.

A fundamental part of servant leadership is **stewardship**. Stewardship involves managing the property or affairs of another person (Russell and Stone, 2002). It is about the servant leader willingness to take responsibility by serving others in an entrusted organisation (Van Dierendonck and Nuijten, 2011). A servant is a steward who should be accountable for the entrusted resources.

A servant leader is a leader who intentionally prioritises others over himself. This **altruistic** characteristic for Barbuto and Wheeler (2007) is due to one's altruistic calling. This calling is associated with how the servant leader value and develop people (Laub, 1999), provide an interpersonal acceptance and serve others (Van Dierendonck and Nuijten, 2011). Servant leaders serve their followers by understanding these followers' value as human beings.

This section has explained eight 'basic' characteristics of a servant leader: vision, integrity, credibility, empowerment, humility, authenticity, stewardship and altruistic. These characteristics might be similar to the characteristics that could be found in other leadership approaches like transformational leadership (Bass, 1985) and authentic leadership (Avolio and Gardner, 2005). The next section will explain complex characteristics of a servant leader that uniquely belong to servant leadership. The brief explanation of each characteristic can be seen in the following table.

Table 9. Eight basic characteristics of a servant leader

| No | Characteristic | Explanation |
|----|----------------|--|
| 1 | Vision | A characteristic that enables a servant leader to 'see' an ideal state in the future |
| 2 | Integrity | A characteristic that describes the honesty of a servant leader that is based on his or her morality. |
| 3 | Credibility | A characteristic that describes the personal and professional trustworthiness of a servant leader. |
| 4 | Empowerment | A characteristic that describes the servant leaders' capacity to enable and trust their followers. |
| 5 | Humility | A characteristic that describes the servant leaders' ability to see themselves and their accomplishments (and failures) appropriately to enable them to learn from and be evaluated by others. |

- | | | |
|---|--------------|---|
| 6 | Authenticity | A characteristic that explains the servant leaders' ability to accept themselves as who they are which enables them to be vulnerable. |
| 7 | Stewardship | A characteristic that explains the servant leaders' sense of responsibility in serving others in an entrusted organization. |
| 8 | Altruistic | A characteristic that describes the servant leaders' nature to value others by always prioritising their followers over themselves. |

2.3.4.2 The complex characteristics of a servant leader

This section will explain the complex characteristics of a servant leader. The term 'complex' means that these characteristics are found primarily in servant leadership, interconnected and categorised. Servant leadership scholars suggest that the characteristics of servant leaders are much more complicated than these basic characteristics.

Barbuto and Wheeler (2006) argue that a servant leader should have wisdom and persuasive mapping capability while Liden et al. (2008) argue that a servant leader should behave ethically and create value for the society. These characteristics are the characteristics that involve several 'basic' characteristics mentioned in the previous paragraph. Wisdom for Barbuto and Wheeler (2007) involves the servant leader's capability to balance the current and the future need and persuasive mapping as the combination of persuasion and conceptualisation. Furthermore, they hold that persuasive mapping means empowering the followers to see the big collective goals and to achieve them (Barbuto and Wheeler, 2007).

Research on the characteristics of servant leadership inevitably involves research that compare this leadership approach with others. Farling et al. (1999) posit that servant leadership is similar to transformational leadership since both focus on the interest of the followers and rely on leader-follower relationship. However, Stone et al. (2003) argue that transformational and servant leadership are different in the leader's focus where the former is on the organisation while the latter is on the followers.

Despite the sacrificial nature of servant leadership, Matteson and Irving (2006) conclude that servant leadership is different from self-sacrificial leadership. The two leadership approaches are different in their focus and motivation. Self-sacrificial leadership focuses on ethical self-transcendence and has the motivation of serving the greater good and doing what is morally and ethically right while servant leadership focuses on the followers and has the motivation of serving the good of the followers and doing what is best for them (Matteson and Irving, 2006).

The dimensions being compared that are suggested by the two scholars are more relevant for this research compared to the items within the dimensions. Matteson and Irving (2006) suggest that there is a circular relationship among the ontological dimension (Why does a leader serve?), the attitudinal dimension (How does a servant leader perceive others?) and the behavioural dimension (What does a servant leader do?). In other words, these scholars have illustrated that the characteristics of servant leadership are both categorised and connected. Furthermore, the scholars suggest that there should be an ontological answer on vision as the starting point of the model. In their attempt to answer the ontological question, Page and Wong (2000) describe the characteristics of a servant leader as a concentric circle centred on the servant's heart.

The heart of the servant leaders is the prime cause of the characteristics of servant leaders including the character/personality, the relationship, the leadership tasks, the organisational processes, and the societal contributions of a servant leader. This circular model which the scholars call expanding circles of servant leadership can be seen in figure 3.

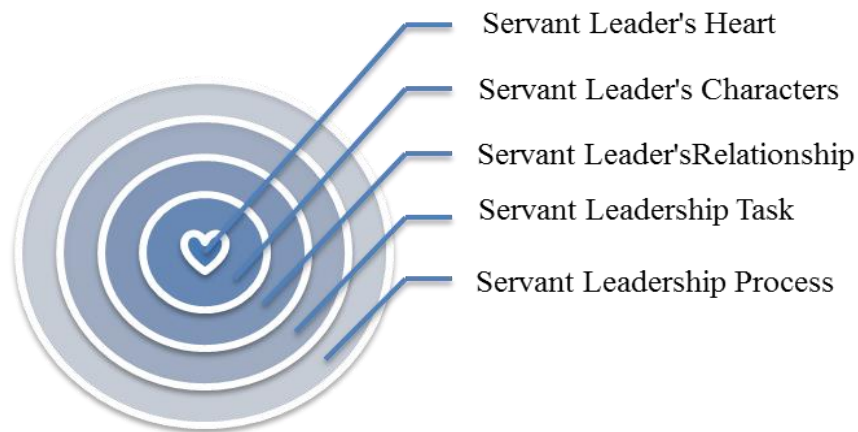


Figure 3. Page and Wong's (2000) Expanding Circles of Servant Leadership

In his extensive study on the characteristics of servant leadership, Sendjaya (2015) argues that there are six dimensions of a servant leader namely: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality and transforming influence. These dimensions were constructed from synthesizing three leadership approaches: transformational leadership, authentic leadership, and spiritual leadership (Sendjaya et al., 2008). Furthermore, the scholar argues that the dimensions with their respective values are valid to be the basis for measuring the behaviour of a servant leader. This servant leadership dimensions and behaviour could be seen in Table 10.

Table 10. Sendjaya et al.'s (2008) Servant Leadership Dimensions and Behaviours

| Servant Leadership Dimensions | Servant Leadership Behaviours |
|-------------------------------|---|
| Voluntary Subordination | Being a servant and Acts of Service |
| Authentic Self | Humility, Integrity, Accountability, Security, and Vulnerability. |

| | |
|-----------------------------|--|
| Covenantal Relationship | Acceptance, Availability, Equality, and Collaboration |
| Responsible Morality | Moral reasoning and Moral action |
| Transcendental Spirituality | Religiousness, Interconnectedness, Sense of Mission, and Wholeness |
| Transforming Influence | Vision, Modelling, Mentoring, Trust, and Empowerment. |

Sendjaya et al. (2008) explain that voluntary subordination or sacrifice describes the nature of a servant leader that s/he is a servant and thus has the innate desire to serve others. In other words, who they are is the basis of their desire (to serve). These kinds of servant leaders have an authentic self that is displayed in their humility, integrity, accountability, security, and vulnerability (Sendjaya, 2015). Furthermore, servant leaders are the ones who build a covenantal relationship; a relationship based on acceptance, equality, and collaboration and who have a moral responsibility by using morality as the basis for reasoning and acting (Sendjaya, 2015).

Servant leaders are not only relating with others based on covenantal relationship and morality but they also connect their followers to the sense of calling, purpose and meaning. This sense for Sendjaya et al. (2008) is called transcendental spirituality. The transcendental spirituality of servant leaders can be based on their religious belief like Christianity or their commitment to the values of their organisation (Sendjaya, 2015). Lastly, a servant leader is the one who has a transforming influence which is inspired by vision and manifested into empowerment, modelling, mentoring and characterised by trust (Sendjaya, 2015).

The servant leadership explored in this research happens in a Christian campus and therefore uses theories of servant leadership that incorporate Christian teachings like Page and Wong's and Sendjaya's. However, other perspectives are also welcomed to illuminate the potential

themes related to the characteristics of a servant leader. In this research, the characteristics of servant leaders are explored using Page and Wong's (2000) idea of an expanding circles of servant leadership. In this research, the characteristics of a servant leader is categorised into spiritual characteristics, intrapersonal characteristics, and relational characteristics. The explanation of these characteristics can be seen in table 11.

Table 11. The research' characteristics of a servant leader

| Characteristics | Explanations |
|------------------------|---|
| Spiritual | Explores the transcendental spirituality of the servant leader in relation to his or her voluntary subordination or sacrifice. This includes the understanding of servant heart, sense of mission and interconnectedness. |
| Intrapersonal | Explores the intrapersonal relationship of the servant leader which covers how the servant leaders are being truthful to themselves. These characteristics will explore four basic characteristics: integrity, humility, authenticity, and credibility |
| Relational | Explores the interpersonal relationship of the servant leader. These characteristics include the morality and mentality of the servant leaders when they relate to others. Servant leaders relate with others based on their moral values which could be explored in how their moral actions and courage. Servant leaders relate with others based on the altruistic and stewardship mentality. |

2.3.5 The enactment of Servant Leadership

The previous section has discussed the characteristics of a servant leader. This section will explain the enactment of servant leadership. The characteristics explain who or what kind of a leader a servant leader is while the enactment explains the doing of a servant leader or the practical activities of a servant leader. The serving-nature of servant leadership suggests that servant leadership should have a personal life which enables them to serve their followers.

Besides the well-organised personal life, servant leaders act in a way so that their followers feel valued and obtain the sense of well-being. The following paragraph explain the practical actions of a servant leader.

Servant leaders *listen*, (Greenleaf, 1977; Spears, 1998), *involve others in leadership* (Laub, 1999), *initiate or pioneer* (Greenleaf, 1980; Covey, 1996; Neuschel, 1998), *communicate* (Melrose, 1995; Russell and Stone, 2002), *persuade, encourage* (Spears, 1998; Russell and Stone, 2002), *teach* (Fairholm, 1998; Rinehart, 1998) *delegate* (Covey, 1990; Melrose, 1997; Neuschel, 1998) and *appreciate others* (Kouzes and Posner, 2003; Winston, 2002). These enactments can be seen in table 12.

Table 12. Nine practical actions of a servant leader

| No | Practical Actions |
|----|--------------------------------|
| 1 | Listening |
| 2 | Involving others in leadership |
| 3 | Taking the initiative |
| 4 | Communicating |
| 5 | Using persuasion rather than |
| 6 | Encouraging |
| 7 | Teaching |
| 8 | Delegate |
| 9 | Appreciating others |

In the context of HE, Wheeler (2012) argues that enactments of servant leadership must be done based on the ten principles of servant leadership. The principles which can be seen in

Table 13 were established based on his research together with his colleague (Barbuto and Wheeler, 2007). Servant leadership scholars argue that it will be useful if servant leadership enactments can be categorised as such categorisation will help the leadership development (Page and Wong, 2002). The principles suggested by Wheeler (2012) can be categorised into interpersonal roles, intrapersonal roles, institutional roles, and societal roles.

Table 13. Wheeler’s (2012) Servant Leadership Principles and Practices for HE

| Number | Principle |
|--------|--|
| 1 | Service to others is the highest priority |
| 2 | Facilitate meeting the needs of others |
| 3 | Foster problem solving and taking responsibility at all levels |
| 4 | Promote emotional healing in people and in organisation |
| 5 | Means are as important as ends |
| 6 | Keep one eye on the present and one on the future |
| 7 | Embrace paradoxes and dilemmas |
| 8 | Leave a legacy to society |
| 9 | Model servant leadership |
| 10 | Develop more servant leaders |

In their interpersonal roles, a servant leader keeps renewing his serving-commitment and his moral conviction while in their intrapersonal roles facilitates others, heals their ‘emotional wounds’ and mediates people. In healing the ‘emotional wounds’ a servant leader understands the broken dreams and unresolved failures of his or her followers and work with the follower to make him or her whole again (Wheeler, 2012). Related to their institutional roles a servant leader fosters problem solving, bears responsibility at all levels, sets the priority, mediates conflicts while to their societal roles this servant leader based on their

exemplary servant leadership provides models the servant leadership way for their surroundings and influences and brings impact to the society.

Wheeler (2012) suggests that the principles are generally applied for administrative leaders in higher education. This means the principles must be enacted based on the context of the servant leaders. Servant leadership for the head of student affairs division is not the same with the one for the Dean of the School of Economics. The following paragraphs will explain the theory of servant leadership enactments based on the nine practical acts and the principles established by Wheeler (2012) as the scholar has explored the practise of higher educational servant leadership

Listening for servant leaders is not only to the voice of their followers but also to their master. This master could be understood as the higher being or the organisational idealism manifested in the values of the organisation or even the voice of the *zeitgeist* or the spirit of the age (Greenleaf, 1977). Listening in this sense means a process by which a servant leader has a reflective self-dialogue to purify his or her sense of calling and purpose as a servant leader (Covey, 2004; Kouzes and Posner, 2012). These inner voices are the ones that will keep them going on their servant leadership journey despite the rejections and difficulties they may face. Listening to and reflecting on their personal values are the intrapersonal enactments of servant leaders. These values can be associated to their religious belief or commitment to organisational values (Sendjaya, 2015).

Given the nature of serving others in servant leadership, servant leaders must relate with their followers. Servant leaders position themselves as the servant of their followers (Russell and Stone, 2002). In this position, they choose to influence their followers through persuasion,

communication, encouragement, and appreciation. In relation to persuasion, servant leaders have the virtue of change by convincement rather than coercion (Russell and Stone, 2002). This kind of persuasion is made possible because the commitment of servant leaders to serve their followers individually (Greenleaf, 1977). In their enactment of servant leadership servant leaders deal serve their followers personally through their persuasive communication and appreciative encouragement. Words of encouragement are one of the acts of a leader that can strengthen and enable the followers (Eden, 1992; Smith et al., 1998).

In serving others, servant leaders share their leadership by fostering collaborations (Kouzes and Posner, 1993). This sharing of leadership is related to their actions of teaching and delegating. The followers' experience in learning and accepting a delegated responsibility has a strong impact in strengthening them so that they could be involved in the leadership process (Covey, 1990; Neuschel, 1998). In fostering collaborations, servant leaders must create connections as their followers also should learn to serve each other. Creating connection for Page and Wong (2000) also means that servant leaders should mediate potential conflicts or even reconcile broken relationship. This enactment demands a persuasive communication ability of a servant leader.

To prevent a conflict, a servant leader should ensure that his or her followers understand and are committed to the common cause of the organisation. Russell and Stone (2002) argues that a servant leader should be persuasive in communicating the vision and mission of the organisation. In doing so, a servant leader is expected to be able to listen to the spoken and the unspoken words of the followers as they respond to the communicated vision and mission (Spears, 1998). Wheeler (2012) suggests that servant leaders are a conversationalist who can engage anyone who is involved in a conflict.

Besides their intrapersonal acts, servant leaders have their collective or organisational actions namely pioneering and delegating. Pioneering for a servant leader means the initiative of the servant leader to challenge the process and to create a climate of trust. The former means the servant leaders search for opportunities and making experiments to improve the organisation while the latter means they take the risk to trust their followers first (Kouzes and Posner, 2012). In other words, pioneering in servant leadership should be followed up by the act of delegation from the servant leader. This means the servant leader entrusts his or her followers to carry a project to empower them.

Lastly, servant leaders in organisations consult with their colleagues or peers. This collective consultation for Page and Wong (2000) requires the servant leaders to be patient in listening to the opinions of their colleagues. This means servant leaders will have to conduct both formal and in formal meetings. Wheeler (2012) argues that these meetings will be used by a servant leader to understand his or her organisation as well as to appreciate the opinion of every member of the organisation. This research suggests that servant leaders have their organisational enactments that consist of pioneering, delegating and collective consulting.

This section has explained the enactments of a servant leader. The enactments of servant leadership can be classified into: intrapersonal enactments, interpersonal enactments, and organisational enactments. Page and Wong (2000) suggest that the intrapersonal enactments influence the interpersonal enactments which in turn will influence organisational enactments. Figure 4 below describes the servant leadership enactments which will be used to understand the enactments of academic servant leaders of the case campus.

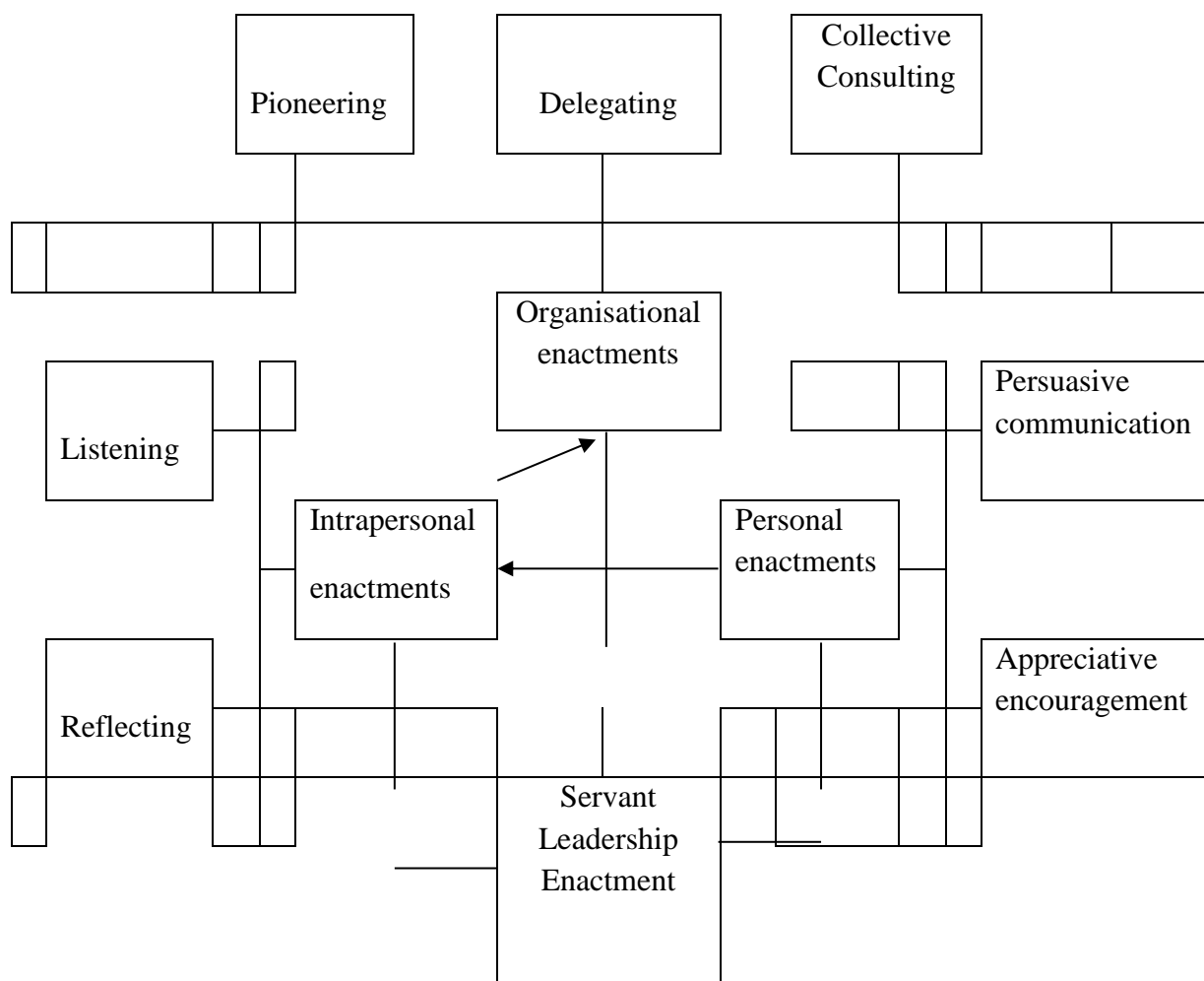


Figure 4. The framework of servant leadership enactment

2.4 Servant Leadership as a leadership approach in Higher Education

Servant leadership scholars argue that servant leadership could not find a better context than higher education (Powell and Clark, 2012, Farnsworth, 2007; Wheeler, 2012). Servant leadership is believed to be crucial for enhancing innovation and creativity (Van Dierendonck and Rook, 2010) which are supposed to be the values of an effective University (Tierney, 2014). The implementation of servant leadership promotes higher level of work meaning, commitment and satisfaction among the higher educational leaders (Mayer et al., 2008) while Thomson (2014) suggests that affective and normative commitment are found among the employees within the same sector.

In his study about what lecturers expect of their academic leader, Ramsden (1998) suggests that there are seven needs of lecturers, namely: focus on change, participative management, recognition of performance, expertise in teaching and curriculum, participative teaching and research, resource acquisition and allocation, and listening to staff. Implicitly, lecturers expect that their voices are being heard, their contributions are being counted and their achievements are being acknowledged. In describing how these will be fulfilled by a servant leader in higher education, Wheeler (2012, p. 52) stated:

‘...this faculty member is a conversationalist who can engage anyone in discourse and is constantly stimulating thinking-ideas, their inter-relationships, and identifying those who are involved in related project. He played a crucial role in making the department a positive and fun place to be. In many ways, he was the front door to the department and the university making it a warm, friendly, and engaging place’

The statement above clarifies the commitment of servant leaders in higher education in listening and empowering their followers. Furthermore, academic work in higher education according to Farnham (1999) demands an enduring mentality of the lecturers as they should be able move on from their possible failures (i.e. rejection of academic papers, average teaching evaluation etc). This mentality needs to be created and nurtured by a credible yet humble academic leaders. Farnsworth (2007) argues that through their humility and

credibility servant leaders in a university are expected to encourage and empower their followers.

Effective academic leaders for Ramsden (1998) understand the needs and priorities of their followers so that these followers can achieve excellence in scholarship and teaching. In teaching, lecturers' experience in trying to understand the learning of their students' needs to be heard while in research, lecturers early research aspirations need to be understood and guided. This means the improvement of teaching and learning needs an environment where the lecturers can share their experiences. In their leadership, servant leaders according to Wheeler (2012) foster collaboration to create a conducive environment as one of the needs of their followers.

Given the hierarchical nature of academic leadership in higher education, academic leaders should ensure that their leadership can be felt through the hierarchical leadership mechanism. In other words, academic leaders in HE should be able to minimise the weaknesses of the hierarchical nature of HEIs (i.e. slow decision making, complicated bureaucracy). Page and Wong (2000) argue that servant leaders work through a flexible organisation structure called the diamond organisational structure.

The core of the structure is mission and shared leadership between the top leader and his/her team. The structure is called 'diamond structure', since the organisation subscribes to the flexibility or fluidity of an organisation structure where sometimes the structure is seen as a normal pyramid but there are times when it is seen as the reverse pyramid (See Figure 5). Furthermore, Page and Wong (2000) clarify that a normal pyramid happens when the organisation undergoes a direction-setting and accountability process. In the direction-setting

process, the top leader, as the final person responsible for the organisation, using participatory goal-setting, decides the direction and goals and establish the organisational policy and regulation. Servant leadership organisation encourages dialogues in setting the goals and policies of the organisation to set the climate of trust within the organisation (Ng and Koh, 2010).

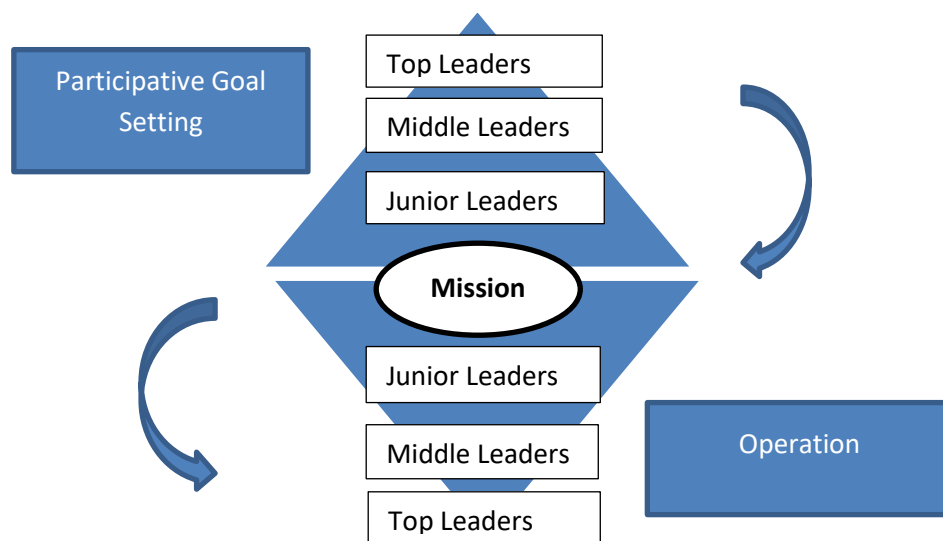


Figure 5. Page and Wong's (2000) Servant Leadership in a fluid Organisation

The description of the organisational implementation of servant leadership can be understood from Figure 5. The figure shows how the pyramid is being reversed as the organisation strives to achieve the goals, the top leader is at the bottom of the organisation, serving the middle leaders and so forth, so that everybody achieves his or her organisational targets (Page and Wong, 2000).

Organisations led by the servant leaders strive to achieve both the moral and institutional purpose of servant leadership. One of these organisations is of course a campus that must ensure that it achieves its purposes without violating their ethical or moral standards. Lecturers of servant-led campus are expected to generate academic results that stem from

2.5 The framework of the research

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graph LR; EF[External factors] --- J1(( )); IF[Internal factors] --- J1; J1 --- M[The motives of servant leadership]; M --- C[The characteristics of a servant leader (spiritual, intrapersonal, and relational)]; C --- J2(( )); OC[Organisational Changes] --- J2; H[Hierarchical nature of the HEI] --- J2; J2 --- E[The enactments of servant leadership (intrapersonal, personal, and organizational)]
```

The diagram illustrates a conceptual framework for servant leadership. It begins with two input boxes on the left: "External factors" and "Internal factors". These two factors converge into a single vertical line, which then connects to a box labeled "The motives of servant leadership". This box is connected to another box labeled "The characteristics of a servant leader (*spiritual, intrapersonal, and relational*)". From this box, a vertical line descends, which then branches into two horizontal lines. One horizontal line connects to a box labeled "Organisational Changes", and the other connects to a box labeled "Hierarchical nature of the HEI". Both of these boxes are connected to a final vertical line, which then connects to a box labeled "The enactments of servant leadership (*intrapersonal, personal, and organizational*)".

External challenges and
 opportunities (*competition from
 other HEIs, compliance to the
 government, and expectation
 from the society*)

Figure 6. The Framework of the Research

Given this framework, the remainder of the thesis will explore how academic leaders at the case campus understand servant leadership and their perception of how they enact the follower-first leadership approach. These explorations will enable the researcher to theorise academic servant leadership in terms of the motives of the servant leaders, the characteristics of a servant leader and the enactment of servant leadership. The framework therefore, yields the following three research questions listed in the following table.

Table 14. The research questions

| No | Research Questions |
|----|--|
| 1 | How do academic leaders at the case campus describe and understand servant leadership? |
| 2 | How do these academic leaders describe and understand their enactment of servant leadership? |
| 3 | How can servant leadership be theorised? |

These servant leadership elements are inseparable from the case campus as the context. The context includes the identity and the hierarchical nature of the case campus. In the larger scope, the given that the case campus is operating in Indonesia, this research will explore four external issues: competition from other HEIs, governmental compliance, and the expectations from the society. These interrelated elements are depicted clearly in Figure 6. This

theoretical framework of servant leadership will enable the researcher to theorise the theory of academic servant leadership in HE without undermining other relevant themes that may arise from the research.

CHAPTER 3: RESEARCH DESIGN

3.1 Introduction

Design in research describes the purpose of the research and the plan of how to achieve the goal (Thomas, 2011). Essentially, a research design is the logic that links the research questions to the data to be collected (Yin, 2014) and a good research design ensures that the evidence gathered can answer the research questions in a convincing way (De Vaus, 2001). A good research design also explains the rationale for employing a research strategy and the inter-related elements of the strategy (Denscombe, 2010). This chapter explains the design of this research to ensure that research questions are addressed. The explanation includes: the

foundations or assumptions of the research, the methodology and method, the analysis of the data and the management of the research.

The foundations of the research cover the philosophical stance, the position of the research within a wider framework and consequently, the research strategy. These sub-elements of the research foundation are important to underpin the methodology and methods of the research. The next section, methodology and method, explains the procedure and practice used to explore the phenomena of interest (Brundrett and Rhodes, 2014) including the data collection method (Bryman, 2012).

The methodology and method section is followed by a section on data analysis that explains the procedures and the approach as well as practical steps in relation to data analysis. The last section explains the management of the research, covering the role of the researcher, access to the case campus, the researcher's commitment to comply with the ethical guidelines and the potential weakness of the design.

3.2 Research Foundations

The previous section has explained the definition of research design and how it will be implemented in this research. This section explains the foundations of the research, which cover: the wider framework, philosophical stances, and research strategy.

3.2.1 Wider framework

Ribbins and Gunter (2002) classify research into five types, namely: conceptual research (concerned with conceptual clarification), humanistic research (seeks to gather and theorize from the experiences of those who lead and those being led), critical research (aims to reveal, and emancipate practitioners from the various forms of social injustice and oppression of established but unjustifiable structures and processes of power), evaluative research (seeks to abstract and measure the impact of this case of leadership and its effectiveness on different levels of social interaction) and instrumental research (aims to provide leaders and others with effective strategies and tactics to deliver organisational and system-level goals).

This study, which seeks to gather and theorise leaders' perceptions of their leadership experience, is a form of humanistic research (Ribbins and Gunter, 2002). The results gathered from the data collection will be analysed in the light of servant leadership theory.

3.2.2 Philosophical Stances

The previous section has explained the empirical location of this research. In this section, the researcher explains his philosophical stance, including the researcher's view on the nature of ontology and epistemology. Ontology means the being or nature of the phenomena being studied; an ontological question is a 'what is' question – what exactly is the phenomenon being studied. Epistemology is the philosophical stance in a research that deals with what is regarded as acceptable knowledge (Bryman, 2012). In describing his or her epistemology a researcher answers a question regarding what or how we can know about the phenomenon being studied.

In this study, the researcher, the researcher is interested in the phenomenon of leadership. The main ontological question in this regard is: 'what is leadership'. To make sense of the nature of leadership, the researcher operates with a theory of leadership centred around the idea of 'service', so the study also raises some other deep ontological questions like 'what is the nature of service'. Turning to epistemology, the main question is: 'what can we know about leadership' or 'how should we best try to understand leadership'.

In this research, the researcher holds that academic leadership is best understood from the perception of the academic leaders, therefore ontologically, the researcher positions himself as an interpretivist (Brundrett and Rhodes, 2014) and as a humanist (Ribbins and Gunter, 2002). This means he holds to a research philosophy that says the reality of leadership and truths about leadership are the product of how individual human beings perceive them. The epistemology of the researcher is 'social constructivism' (Brundrett and Rhodes 2014, p.14) as he perceives what we know about academic servant leadership as a theory that is constructed from the interactions between the academic servant leaders and the structures that structure academic servant leadership. The epistemological assumption underpinning this study is that we can only know about servant leadership by studying the views of important stakeholders about leadership in context.

3.2.3 Research Strategy

Following the explanation of the philosophical approach, this section explains the research strategy which deals with the way to look at the realities. In this study, the researcher used a phenomenological research strategy which emphasizes subjectivity, description, interpretation, and agency (Denscombe, 2007). Denscombe holds that the credentials of

phenomenology are being reinforced by the fact that it deals with people's perception or meaning, attitudes, beliefs, and emotions. This research focuses on the academic servant leaders' perception of their leadership, hence giving rise to multiple realities that are shared by them.

In summary, this section has categorised this research as humanistic research, where the researcher takes interpretivism as the ontological stance and social constructivism as the epistemological stance. The philosophical stances are linked with the phenomenology as the research strategy. The research strategy encompasses the research methodology, methods, and management. The next section explains the methodology and methods of the research while the management (including ethics) will be explained subsequently.

3.3 Research Methodology and Methods

The previous section has explained the basic assumptions of the research and in this section the researcher explains the methodology and method that were adopted to answer the three research questions (see Table 14, p.59).

3.3.1 Research Methodology

The Phenomenological strategy explained in the previous section influences the research methodology of this study. This research employs a bounded case study as the research methodology. A case study is an in-depth study undertaken within a localised boundary of

space and time (Bassey, 1999) and this methodology is chosen since it can study a social phenomenon within its real-world context (Yin, 2014). In researching educational management and leadership, Brundrett and Rhodes (2014, p.57) state the strength of a case study as follows:

‘A case study within a particular educational institution is expected to draw out the complexity of real conceptualizations, the enactments and outcomes to be communicated to others within the confines of the level of trustworthiness that the researcher achieves within the research’

Bounded case study in this research is expected to describe the complexity of academic servant leadership of the case campus. The description which will be made by gathering and analysing the understanding and the enactment of servant leadership by the academic leaders of the case campus is expected to enable the researcher to construct the theory of academic servant leadership. This theory will be communicated to the top-level leaders of the case campus and the leadership scholars in general (Bassey, 2007). In this case, this case research is important for the higher educational leaders of the case campus.

The implementation of case study methodology starts with the clear definition of the case itself. The definition of a case study was well articulated by Thomas (2011, p.23):

‘... Case study as an analysis of persons, events, decisions, periods, projects, policies, institutions or other systems which are studied holistically by one or more methods. The case as the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame-an object-within which the study is conducted and which the case illuminates and explicates.’

The definition clearly explains what can be considered as a case, which in this research is academic leadership in the context of the case campus. To understand the phenomenon being studied (leadership) from the particular theoretical perspective chosen (servant leadership), the researcher chose to study one case of leadership in action – this case is leadership on the case campus. In this research, the case will be investigated in depth so that that case can shed light on and help explain how we should understand leadership. Thomas’s (2011) definition

also states that case study can be studied holistically by employing one or more data collection methods. In this research, the researcher used the semi-structured interview. The academic leadership conducted by the servant leaders was analysed to construct the theory of academic servant leadership in the context of higher education.

The role of the researcher is important in the case study method and s/he must be sensitive without being subjectively biased. Mabry (2008) warns of the danger of self-fulfilling prophecy, since case study has an inherent subjectivity, constructive in nature, as the data can be used to construct the reality the researcher wishes to see. To avoid this bias, the researcher has used piloting strategy and data triangulation (Denzin 1978, Brundrett and Rhodes, 2014) which will be explained in the next section. The data triangulation acts as the mechanism by which the researcher will compare to find the congruency and the incongruent opinions. The conclusions drawn from these comparisons will enable the researcher to maintain the trustworthiness of the research.

Some authors raise questions about the reliability and validity of case study research. In particular, the question is asked whether one can draw general conclusions about a phenomenon by studying just one case (Bassey, 1999; Flyvbjerg, 2006). However, the purpose of the case study is not to make generalisations, but to understand a phenomenon in depth in a real-world setting. For this reason, case study research has its own quality indicators other than generalisability. In case studies, the quality of the research is measured in terms of its reliability and validity. Reliability means the extent to which a research fact or finding can be repeated while validity means the research finding is what it is claimed to be (Bassey, 1999). Thomas (2009) divides validity into internal validity (the extent to which research findings accurately and authentically represent the research) and external validity (the indicator of whether the findings are more widely generalizable to other contexts and

settings). Internal validity can be increased by conducting piloting and triangulation while external validity or generalisability can be obtained by explaining the analytical generalisability of the research (Yin, 2014) and the relatability of the research (Brundrett and Rhodes, 2014).

Reliability can also be understood as the reproducibility of the data collection instrument. A research instrument is said to be reliable, when it can produce the same kind of data repeatedly (Bryman, 2012). This can be problematic in research using a semi-structured interview where the flexibility of the instrument is needed to get the valid data and so the validity is being achieved at the expense of reliability (Brundrett and Rhodes, 2014). In this research, the researcher has strived to minimize error during, and to be steadfastly objective throughout, the data collection process.

In the educational setting, Bassey (1999) confirms that validity and reliability are being combined into a research quality term called trustworthiness which in this research has been reached by answering eight questions presented in Table 15.

Table 15. Bassey's (1999) Questions on Case Study Trustworthiness

| Research Stages from Data Collection to Reporting of the Research | | | |
|--|---|--|---|
| Data Collection | Data Analysis | Interpretation of the Analysis | Reporting of the Research |
| Has there been prolonged engagement with data sources? | Has there been sufficient triangulation of raw data leading to analytical statements? | Has the emerging story been systematically tested against the analytical statements? | Is the account of the research sufficiently detailed to give the reader confidence in the findings? |
| Has there been persistent observation of emerging issues? | | Has a critical friend | |

| | | | |
|---|--|---|---|
| Have raw data been adequately checked with their sources? | | thoroughly tried to challenge the findings? | Does the case record provide an adequate audit trail? |
|---|--|---|---|

The researcher is aware that he cannot make generalisations about leadership world-wide based only on the study of one case of leadership in action in one setting. However, the researcher has strived to conduct a high-quality study research in all of the senses outlined above. The researcher has been a full-time lecturer at the case campus for more than a decade and has served as one of the academic department heads for more than eight years. This relatively long engagement has given the researcher enough persistent observation of the emerging issues of leadership of the case campus. The researcher has checked the interview transcripts with their sources, ensuring that the raw data are accurately gathered.

This stage of data analysis has involved data triangulation by using a variety of informants from the case campus (e.g. Rector and Vice Rectors, Deans, and Head of Academic Departments). In the questions related to the meaning of servant leadership, the non-academic leaders' views were also used to be compared to the understanding of the academic leaders, while in relation to academic quality, the comparison from the leaders of the relevant units were considered. This triangulation or data comparison is important for enhancing the trustworthiness of the research (Bassey, 2007).

The emerging issues of academic leadership resulting from data analysis have been reviewed under the relevant servant leadership theories. This review is necessary to make sense of the

data gathered to come out with analytical statements. These statements were thoroughly checked by the researcher's critical colleagues to get a clear and objective analysis. On the research reporting process, the researcher continuously refined the case study report to ensure the effectiveness and efficiency of the word usage. Every record related to the case study has been carefully kept, to ensure the traceability of the research.

3.3.2 Research Method

The case study methodology is flexible in relation to the research method or data collection method (Bryman, 2012). Case study methodology has no specific method of data collection that is unique to it however in gathering the data, the researcher must be governed by research ethics (Bassey, 1999). To collect the data, this case study used semi-structured interviews. Interview is a conversation with a purpose (Ribbins, 2007) and one of the important sources of a case study's evidence Yin (2014).

The importance of interview comes with the paradox of concentration where on one hand a case researcher needs to follow his line of inquiry and on the other should ask the actual (conversational) questions in an unbiased manner (Yin, 2014). Given that this study involved interviewing leaders, the researcher was fully aware of the risk of the researcher bias which Gronn (2007) refers to as 'romanticising leaders'. This means, the researcher has remained steadfast to remain neutral in listening to the answers of the leaders, especially the ones who perceived as the excellent leaders.

Furthermore, the researcher has planned and executed the semi-structured interview in a prudent manner. The questions of the interview which were developed from the framework of

the research (see p. 59) were tested in a pilot interview. The pilot interview informed the researcher on questions that are neutral and unbiased. The following table (Table 16) lists the three key questions that were changed due to the pilot interview.

The questions listed in the middle column of the table above were combined with the other questions and were communicated to the informants in a pre-interview e-mail. In this e-mail, the academic leaders were also asked to sign an informants' consent form. In other words, every informant was treated ethically and knew the themes of the interview prior to the interview time. At the interview time, the informant experienced a semi-structured interview based on the given themes. In semi-structured interviews, the researcher is prepared with a list of issues (rather than specific questions) that are potentially followed up as necessary (Thomas, 2011). This according to Denscombe (2007) allows the interviewee to develop ideas and speak more expansively on the issue.

Table 16. The transformation of questions post-pilot interview

| No | Pilot interview questions | Interview questions | Reasons for changing |
|----|--|---|--|
| 1 | What is servant leadership for you? | What is the meaning of being a leader for you? | The pilot interview tends to make the interviewee answer the questions in a biased manner. The bias appears on the answers that tend to be related to the Christian version of servant leadership. |
| 2 | What was the reason for your willingness to be a | Could you please tell me your leadership journey? | The pilot interview question tends to suggest to the informant that s/he was not willing in the first place to |

| | | | |
|---|--|--|---|
| | leader? | | be the academic leader. |
| 3 | How do you achieve your goal by implementing servant leadership? | Could you please explain the challenges and opportunities in relation to your leadership position? | The pilot interview question tends to elicit a response from the informant in line with servant leadership theory rather than his own experience. |

The semi-structured interview involved three groups of leaders totalling 30 leaders. The first group consists of twenty-six academic leaders leading at three different levels of academic leadership: the senior/presidential level (the Rector and the Vice Rector for Academic Affairs), the middle/decanal level (Six Deans/Heads of School) and the junior/departmental level (Eighteen Heads or Chairs of Academic Departments). The second group consists of two leaders of academic-related institutes (Head of Institute for Quality Assurance and Head of Institute for Research and Community Development). Lastly, the third group consists of two leaders of servant leadership institutes (Head of Campus Ministry and the Head of the Centre for Christian Servant Leadership). The term ‘institute’ indicates that the unit or organisation is responsible for the whole part of the university. For example, the Head of Campus Ministry is responsible to conduct trainings or seminars for the whole members of the university. The following table provides the detail of interviewee for every group of the interviewee.

Table 17. The Classification of the Interviewees

| Group | Types of Leadership | | Number of Interviewees |
|-------|---------------------------|---|------------------------|
| 1 | Academic units | | 26 |
| | <i>Levels</i> | <i>Number of leaders of the academic unit</i> | |
| | <i>Presidential level</i> | 2 | |

| | | | |
|---|---------------------------------------|----|---|
| | <i>Decanal level</i> | 6 | |
| | <i>Departmental level</i> | 18 | |
| 2 | Academic-support institutes | | 2 |
| 3 | Servant leadership related institutes | | 2 |

These leaders were approached individually and each was giving his/her personal consent in relation to the interview. The sampling method was a purposive sampling (Bryman, 2012) and was used to access the relevant people. These people are the formal academic leaders and non-academic leaders of the case campus. Lastly, the samples validly represent the whole range of academic programmes of the case campus as well as the academic leaders at three different levels.

The interview schedule contained an introduction as a rapport builder between the researcher and the interviewee, main questions (including prompts and probes) and a closing statement as the final part (Robson, 2002). The questions within the interview schedule were developed based on the framework of the research that is based on the research questions. The interview questions revolve around the themes of the espoused theory of and the enactment of servant leadership in the higher educational academic setting.

The questions are based on the existing theory with the intention of constructing the theory of servant leadership in the higher educational academic setting. The construction of the theory involved certain existing theories. Therefore, some questions tested whether certain themes of servant leadership also emerged in the higher educational academic setting. The purpose of using themes like the motive of servant leadership, the characteristic of servant leadership as well as the enactment of servant leadership was to construct a theory of higher educational academic servant leadership.

The interview questions were set into a three-part interview schedule. The introductory part describes the purpose of the research and the rights of the informant which he or she has read and agreed upon. It then continues with the basic information about the interviewee including his or her historical engagement with higher education and the case campus. The last part contains the main questions of the semi-structured interview. Thomas (2011) suggests that an interview schedule contains only the main questions that can be explored into further questions. These main questions can be followed up by linking prompts, probes and checks to the informant's answers where the interviewer can encourage the interviewee to respond by he, the interviewer remaining silent, repeating the question or the last few words of the response or by asking for examples (Brundrett and Rhodes, 2014).

The framework of the research in Chapter 2 informs the researcher on the questions in relation to the understanding, enactment, and context of servant leadership. The informants who are categorised into three groups received questions on these main interview themes. However, the leaders classified into non-academic leaders received different questions. Leaders of the academic institutes received questions related to the themes linked to leadership and academic performance. Leaders of servant leadership institutes received questions related to the themes associated with the understanding and implementation of servant leadership.

Table 18 below shows the questions that the researcher built based on the theory of servant leadership and the pilot interview. The number of main questions is fixed but the questions' order varied at times from that in the table. The flow of the interview was determined by the interviewee's answers without losing the main issues that needed to be addressed.

Table 18. General Semi-Structured Interview Questions

| No | Question | | Rationale |
|----|--|--|--|
| 1 | You have been in your leadership position for quite some time, could you tell me your leadership journey? | | Testing the theory of the meaning and motive and the characteristics of servant leadership |
| | <i>Probes</i> | <i>What motivated you to take the position?</i> | |
| | <i>Prompts</i> | <i>What is the meaning of leadership for you?</i> | |
| 2 | How was the condition of your unit when you took the position? | | Constructing the context of servant leadership |
| | <i>Probes</i> | <i>How was the academic performance of the unit?</i> | |
| | <i>Prompts</i> | <i>How many lecturers were underachieving in their academic roles?</i> | |
| 3 | How do you understand your followers? | | Constructing the characteristics of a servant leader. |
| | <i>Probes</i> | <i>Do you understand them beyond their professional work?</i> | |
| | <i>Prompts</i> | <i>Are there difficult lecturers? How do you deal with them?</i> | |
| 4 | What is the goal of your leadership? | | Testing the theory of servant leadership on leaders' prioritisation |
| | <i>Probes</i> | <i>How can we see the success of your leadership?</i> | |
| | <i>Prompts</i> | <i>What are three keywords of leadership success?</i> | |
| 5 | How do you deal with the needs of your followers? | | Constructing the leadership enactment. |
| | <i>Probes</i> | <i>Could you share with me the complexity of this?</i> | |
| | <i>Prompts</i> | <i>How do you allocate your time?</i> | |
| 6 | How do you work within the organisational structure of the campus? | | Constructing the context of servant leadership |
| | <i>Probes</i> | <i>What are the institutional demands of your leadership?</i> | |
| | <i>Prompts</i> | <i>What do you expect from your superior?</i> | |

The questions listed on table 18 are the general questions for the informants regardless of their group. However, the following table lists the questions for the leaders of the academic

institutes. These questions are important to know the expected academic quality of the academic leadership. They will explore the institution-wide complexities in relation to academic performance of the case campus and their relationship to the academic leadership. Table 19 below lists the specific questions for the leaders who are responsible for the administration and compilation for the academic work of the lecturers of the case campus. These leaders' perceptions will be compared to the perceptions of the academic leaders.

Table 19. Specific questions for the heads of the academic-support institutes

| No | Questions | | Rationale |
|----|--|---|---|
| 1 | How do you see the academic performance of the case campus? | | Understanding the organisational goal of the academic leader. |
| | <i>Probes</i> | <i>What is the standard of quality of the academic performance?</i> | |
| | <i>Prompts</i> | <i>To what extent do the academic leaders understand their expected performance?</i> | |
| 2 | How do you see the academic leadership of the case campus? | | Testing the theory of academic leadership. |
| | <i>Probes</i> | <i>How important is the academic leadership in relation to the campus's academic performance?</i> | |
| | <i>Prompts</i> | <i>What are the problems faced by your unit in supporting the academic leaders?</i> | |

Given the case campus' policy of implementing servant leadership, the leaders of units related to the implementation of servant leadership were given additional questions. These questions listed on Table 20 are expected to investigate the relevance of and the complexity in implementing academic servant leadership.

Table 20. Specific questions for the heads of the servant leadership-related institutes

| No | Questions | | Rationale |
|----|---|---|---|
| 1 | How should leaders lead their unit in the case campus? | | Confirming the case campus' interpretation of servant leadership. |
| | <i>Probes</i> | <i>Could you elaborate more on the leadership approach?</i> | |
| | <i>Prompts</i> | <i>To what extent has the case campus tried to implement this leadership approach?</i> | |
| 2 | How do you see the leadership of the campus' academic leaders? | | Testing the theory of servant leadership organisation. |
| | <i>Probes</i> | <i>To what extent have the academic leaders implement the expected leadership approach?</i> | |
| | <i>Prompts</i> | <i>How can academic leaders be improved?</i> | |

This section has explained the rationale behind the interview schedule as the only data collection instrument in this research. The theories of servant leadership which cover the understanding and the enactment of servant leadership and the result of the pilot interviews have been used as the basis of the questions. These questions are expected to produce themes that will answer the research questions convincingly.

3.4 Data Analysis

The data analysis in this research follows Miles et al.'s (2014) three concurrent flows of activity: data condensation, data display and drawing and verifying conclusions. Concurrent means that these three activities are interconnected and must be done simultaneously (Brundrett and Rhodes, 2014).

In this research, data analysis was started when data was collected. The semi-structured interviews, which intend to explore the servant leaders' leadership experience, were tape recorded and backed up by field notes to ensure the reliability of the data (Denscombe, 2007). The records were listened to twice prior to the process of transcription. This data familiarisation process (May, 2011) allowed the researcher to listen carefully to the interviewees' answer and to list his thoughts along the way.

The next step is the process of transcription where the researcher produced a transcript for every interview. Every transcript was labelled with certain identification and represented raw data, equipped with the line number to locate the quotes. Three groups of interviewees were assigned codes to represent each group: G1 (academic leaders), G2 (leaders of academic institutes) and G3 (leaders of servant leadership institutes). Quotations are from individuals within each group, therefore, each was assigned a number within the group thus every quotation is followed by a code like (G1, 1) which means an informant from group 1, leader 1. In presenting the evidence, the researcher has created pseudonyms for the research participants. This will be explained in Chapter 4. The completed transcription process enabled the researcher to conduct the theme generation process.

The theme generation process involves both inductive and deductive strategy, where the first involves words arising from the interview while the latter involves themes derived from the theories related to the research questions (Miles et al., 2014). These strategies were applied in two cycles of coding process. The first cycle coding produced the open codes while the second the pattern codes or themes. These themes are units derived from patterns such as meanings, feelings, conversation topics, vocabulary, and activities (Miles et al., 2014). Given

the context of the research, every transcript was written in Indonesian and after the themes emerged, these themes were translated into English. The preservation of the non-English transcript is important (Filep, 2009). This strategy is to ensure that the meanings of the original Indonesian data are not lost.

Three analytic grids were created for the three groups of interviewees. One grid was set for the academic servant leaders, with a row for each question and thirty columns. The second and the third grid also employed a row for each question but with two columns. The grid enabled the researcher to see both the commonalities and the contrasts among the interviewees' answers. When a theme emerged, a reference code was attached to each quote which included the leader's group and number. The grid enabled the researcher to confirm that commonality is captured without ignoring the variations to ensure the holistic account (Miles et al., 2014). An example of the grid is included in Appendix 5. This theme generation process also involved a critical colleague (Bassey, 1999) to review the grid and discuss the relevance of the quotes to the themes.

The focus of this study was to explore the leaders' experiences of academic servant leadership. The exploration was then compared to the perception of the leaders of the relevant units. In this case these leaders are the ones who lead academic institute and servant leadership institutes. This comparison which in research is called data triangulation has enabled the researcher to analyse and establish themes valuable for the construction of academic servant leadership theory.

In summary, the data analysis was done by following three steps of data analysis namely: data condensation (which includes data familiarisation), data display (which includes coding

and categorisation) and data interpretation (which includes making sense of the data based on theory).

3.5 Research Management and Ethics

The above section has explained the data analysis process. This section explains the management and ethics of the research, which covers the position of the researcher, the ethical conducts of the researcher and the potential weakness of the design.

3.5.1 The Position of the Researcher

The researcher is a full-time lecturer at the case campus and has been a member of the academic staff of the university for eighteen years. Besides teaching undergraduate students, the researcher was one of the heads/chairs of an academic programme from 2002-2009. He was also on the Rector's staff for strategic management, human resources management and public relations. Furthermore, the researcher is also an alumnus of the case campus and so has in total twenty years of relationship with the case campus which gives him significant knowledge in relation to the history, culture, and context of the university.

His position in this research might produce what Sekaran and Bougie (2009) describe as bias within the study. This bias might come from the fact that the researcher is researching his own institution (Potts, 1997). However, Bassey (1999) and O'Leary (2005) suggest that his degree of immersion into the culture can enable him to get a rich information to be drawn. To

minimise the bias, the researcher has strived the balance of being an insider and an outsider of the case campus. He left his leadership position in 2009 and the overall structural officers had been changed since then. This means, in the year of the data collection (2014) the researcher was facing a different situation and a collection of new structural officers or formal academic leaders.

The researcher has approached each academic leader personally to ensure that the participation of the academic leaders was based on their personal willingness, not on the organisational instruction. In ensuring his balance roles, the researcher has remained steadfast in demonstrating his genuine curiosity and in protecting the confidentiality of the research participants. This means, every question to the participants that were answered by a phrase: ‘You know the situation, right?’ have been dealt by the researcher by remaining persistent that the researcher genuinely does not know the situation. Lastly, the researcher has politely declined the participants’ requests that demanded the researcher to reveal the names of the other academic leaders involved in the research.

3.5.2 Research Ethics

The quality assurance explained above is meaningless without the researcher’s commitment to ethical standards of research. In ensuring the researcher’s responsibility to the research participant, the researcher explained to the research participants the purpose of his research that is to improve the leadership of the case campus by first listening to the leaders carefully.

The clarification of the study is accompanied by the guarantee of confidentiality where the case campus, the unit being led and the name of the interviewees remain strictly confidential (BERA, 2011). The researcher assured the research participants that he would handle the

interview process and findings with care, so that nobody would be hurt either physically or professionally.

In addition to the research approval from the top leader of the case campus, the researcher also got consent from every participant. Their consent included their written agreement on the informed consent (See Appendix 6) meaning that every participant had the freedom to withdraw without reason (BERA, 2011). In conducting this research, the researcher managed to get ethical approval from the researcher's University, indicating that the researcher had complied with the ethical aspects of the research.

3.5.3 Weakness in Design

This study is a hermeneutic research that seeks to make constructs capable of reflecting the reality of the academic servant leaders' experience. The potential weakness is that only one data collection method; semi-structured interviews, was utilised. Yin (2014) asserts that case study should have more than one data collection method to ensure the richness of the data. However, Bassey (1999) argues that as long as triangulation and data comparison are being done, having one data collection method is sufficient.

This research employed data (informant) triangulation for two different purposes where the first allowed the researcher to generate themes related to the academic servant leaders' leadership experience while the second compared the academic servant leaders' answers related to academic quality and academic servant leadership. This triangulation is prudent in ensuring the trustworthiness of the generated themes gathered from the semi-structured

interview. The pilot interviews were used prior to the actual ones to ensure the validity of the questions (Yin, 2014).

3.6 Conclusion

This design section has explained the purpose of the research, the research questions along with the elements necessary to answer the research questions and thereby to achieve the purpose of the research. In this chapter, the researcher has explained the elements of the design, namely the foundation of the research, the methodology and method, the data analysis, and the management of the research.

This research used case study methodology and a semi-structured interview data collection method. In the semi-structured interviews, six main questions were prepared for the academic leaders and two main questions were prepared for the non-academic leaders. These questions were structured, based on the theory of servant leadership and the pilot interview conducted on former academic servant leaders.

The researcher ensured the quality of the research by handling the methodological, ethical, and managerial issues in a prudent way. The methodological issues were handled by fulfilling eight criteria of case study's trustworthiness which include the piloting process in designing the research instrument and the triangulation process in analysing the data. The ethical issues were handled carefully as the researcher complied with the ethical standard. Lastly, the

research process and progress were done effectively to ensure that this research is traceable. This means the researcher has done his best to ensure the quality and the trustworthiness of the research.

CHAPTER 4: FINDINGS AND DISCUSSION

4.1 Introduction

In the previous chapter, the researcher explained his research design. In this chapter, he will describe and discuss the data gathered. The description and discussion of these data will be structured to answer the three research questions of the study: How do the academic leaders describe and understand servant leadership; how do the academic leaders describe and understand the enactment of servant leadership and how academic servant leadership can be theorised.

30 research participants were interviewed as part of this study. These interviewees were categorised into three groups: academic unit leaders (G1), academic-support institute leaders (G2) and servant leadership-related institute leaders (G3). The academic leaders comprised two presidential leaders, six decanal leaders and eighteen departmental leaders. The leaders of academic-support comprised the Head of the Quality Assurance Institute and the Head of the Research and Community Development Institute. The leaders of servant leadership-support institutions comprised the Head of the Spiritual Centre and the Head of the Servant Leadership Centre.

The research participants were interviewed using the questions listed in the interview schedule (see Chapter 3). The answers they provided help to answer the research questions which revolved around the issues of the participants' understanding and enactment of academic servant leadership. The following table lists the interviewees including their pseudonyms.

Table 21. List of the interviewees and their pseudonyms

| N o | Cod e | Leadersh ip Types | Leadership Levels | Pseudony ms |
|----------------|------------------|------------------------------|------------------------------|------------------------|
| 1 | G1,1 | Academic unit | Presidential/Top level | Richard |
| 2 | G1,2 | Academic unit | Presidential/Top level | Dan |
| 3 | G1,3 | Academic unit | Decanal/Middle level | Robert |
| 4 | G1,4 | Academic unit | Decanal/Middle level | Patty |
| 5 | G1,5 | Academic unit | Decanal/Middle level | Hugh |
| 6 | G1,6 | Academic unit | Decanal/Middle level | Yvonne |
| 7 | G1,7 | Academic unit | Decanal/Middle level | Timothy |
| 8 | G1,8 | Academic unit | Decanal/Middle level | Ivan |
| 9 | G1,9 | Academic unit | Departmental/Fi rst level | Heather |
| 1 0 | G1,1 0 | Academic unit | Departmental/Fi rst level | Ella |
| 1 | G1,1 | Academic | Departmental/Fi | Robert |

| | | | | |
|---|------|----------|------------------|---------|
| 1 | 1 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Miriam |
| 2 | 2 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Enoch |
| 3 | 3 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Russ |
| 4 | 4 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Sally |
| 5 | 5 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Sam |
| 6 | 6 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Michael |
| 7 | 7 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Irene |
| 8 | 8 | unit | rst level | |
| 1 | G1,1 | Academic | Departmental/Fi | Wine |
| 9 | 9 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/Fi | Eve |
| 0 | 0 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/Fi | Jackie |
| 1 | 1 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/Fi | Alex |
| 2 | 2 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/Fi | Hillary |
| 3 | 3 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/Fi | Dayton |
| 4 | 4 | unit | rst level | |
| 2 | G1,2 | Academic | Departmental/fir | Emma |
| 5 | 5 | unit | st level | |
| 2 | G1,2 | Academic | Departmental/Fi | Demi |
| 6 | 6 | unit | rst level | |
| 2 | G2,1 | Academic | Middle level | Jana |
| 7 | | support | | |

| | | | | |
|--------|------|------------------------------------|--------------|----------|
| | | institute | | |
| 2 8 | G2,2 | Academic support institute | Middle level | Jessica |
| 2 9 | G3,1 | Servant leadership institute | First level | Marianne |
| 3 0 | G3,2 | Servant leadership institute | First level | Bill |

The interviewees listed above were interviewed using the questions listed in the interview schedule (see Chapter 3). The answers they provided help to answer the research questions which revolved around the issues of the participants' understanding and enactment of academic servant leadership. The interview-data were analysed thematically to assist in the construction of the theory of academic servant leadership in the higher educational context.

To ensure the trustworthiness of the research, the researcher has compared the interview transcripts of leaders from the same group and the ones from different groups. In comparing the opinions of the academic leaders and the academic support leaders the researcher is expecting a synchronize answer concerning the condition of the academic unit. This is also the same case with the comparison between the opinions of the academic leaders and the ones of the servant leadership institute leaders.

Lastly, the researcher has compared the opinions of the academic leaders at three different level. The last comparison is needed to understand how servant leadership has been implemented by academic leaders who must work within the hierarchy of academic leadership. These comparisons will be further discussed in the section that discussed the enactment of servant leadership.

4.2 Research Question 1: How do academic leaders at the case campus describe and understand servant leadership?

In this section, the researcher will describe and discuss two important findings relating to academic leaders' understanding of servant leadership, namely: (4.2.1) how they see the motives of a servant leader and (4.2.2) how they understand the characteristics of a servant leader. These findings help shed light on how interviewees understand the idea of servant leadership and therefore shed light on research question 1.

4.2.1 Motives of servant leadership

Analysing the interview, data, it was found that participants emphasised primarily three motives for being a servant leader: service, influence, and improvement. The number of the academic leaders who mentioned these motives is listed in the following table.

Table 22. The number of the academic leaders who voiced the motives of academic servant leadership

| No | The Motives of Academic Servant Leadership | Number of academic leaders who mentioned the motive |
|-----------|---|--|
| 1 | Service | 21 |
| 2 | Influence | 26 |
| 3 | Improvement | 12 |

4.2.1.1 Service

From the twenty-six academic leaders, fifteen said that they understand servant leadership as leadership that has a service motive. In exploring the motive of service, the researcher found nine academic leaders who viewed service as one that is linked to the spirituality of the leader that is based on the Christian teachings. These academic leaders mentioned Christian terms as they shared the meaning of their leadership. Robert, one of the deans expressed this as he described the reason of his willingness to be an academic leader:

‘Serving has to be the meaning of my leadership. Well, nobody wants to serve as an administrator and buried by countless meetings. This kind of work is avoided by many in my School. There is a personal reason behind my willingness. I come from a broken family [cried]. After my dad ran away; my mother was helped by people from a church in our village. I felt that God has been so good to me in transforming my life. Willing to be an academic leader who has to bear the administrative burdens in my belief, is one of my ways to repay God’s kindness to me.’ (G1, 3).

Robert’s opinion represents nine academic leaders who said that the motive behind their willingness to be an academic leader is their inner conviction that obedience to God (Master) whom they believe has given them an unconditional love that has changed their lives.

Marianne as the head of one of the servant leadership institutes has another view on servant leadership:

‘The leaders of the campus are leaders of a Christian campus doing Christian missions. This means, every leader must have an integrated life. There is no separation between their spiritual and professional life. Serving should be the leader’s motive and this is because of their Christian identity. Every academic meeting should be started with a short devotion. ...every leader is a Christian who has a strong relationship with God and His words. ...every member of the campus whether he is a formal leader or not is a servant who must do the assignments of the Master’ (G3, 1).

The evidence above shows that Marianne extends Ivan’s understanding on servant leadership that a servant leader is not only rendering a service but also is about being a servant based on Christianity. Furthermore, Bill who leads another servant leadership institute has a deeper and broader view on the meaning of service as the motive of servant leadership.

‘...servant leadership is one of the consequences of the campus as a Christian university. Christian campus means that the operation and the academic activities of

the campus should be based on a Christian worldview. This means the vision of the Campus is not strong enough. We should not only be committed to Christian values but rather to a Christian mind. This means servant leadership is part of the Christian leadership of the case campus. However, given the resistance of the members of the organisation, I tend to blend the term 'servant' with two other terms: 'steward' and 'shepherd'. Steward means a person entrusted by God with talents, resources, gifts, and abilities. The term 'shepherd' is a leadership metaphor used by the Bible. Jesus as the leader is analogised to a shepherd who takes care of his sheep. Servant leadership is better explained as the leadership which requires the leader to fulfil the needs of others, altruistic sacrifice in serving others...' (G3, 2).

As Greenleaf holds, service or 'to serve' must be the motive of a servant leader (Greenleaf, 1977). This is clearly evidenced by the case of some of the academic leaders of the case campus, which has itself declared its commitment to implementing servant leadership. The exploratory nature of this study has enabled the researcher to find that service for the academic leaders can indeed be associated with their spirituality. Ivan's statement represented the statements of academic servant leaders who linked their service to the service of Jesus Christ as the central figure of Christianity. These leaders also suggest that spiritual service is a service that stems from the being of the servant who has been spiritually transformed.

This evidence supports the theory that the motive of service of a servant leader comes from the spirituality of the servant leader (Sendjaya and Sarros, 2002; Reinke, 2004) which in the case campus comes from Christian spirituality. Furthermore, the evidence also supports the notion that service for Christians comes from their being as the ones who had been spiritually transformed (redeemed) by Christ. This transformation gives them the altruistic calling which consists of sense of gratitude and sense of acceptance. My research therefore matches well with Page and Wong's (2000) idea that service as the motive of servant leadership comes from the servant leader's spiritual transformation. However, this research is not in line with Van Dierendonck and Patterson (2015) who suggest that compassionate love is the motive of servant leadership. Love in this research is related to the love of God or the '*agapao*' love

which relates to the spiritual transformation as explained by Robert. Furthermore, love is also found to be one of the characteristics of a servant leader which will be explained in the next section.

Additionally, this research also confirms Sendjaya's (2015) argument that the service intent of a servant leader comes from his or her (servant) being, the essential core of which Wong and Page (2003, p.4) call 'the servant heart'. This research confirms one of the possible explanations for the source of Greenleaf's (1977) natural willingness to serve of a servant leader.

While many leaders on the case campus held that their motive to serve has a spiritual origin, it is important to note that six academic leaders did not express their faith explicitly as they shared the meaning of servant leadership for them. These leaders said that they lead because of the situation. One of the deans, Timothy shared his story:

'...after I got my Doctorate, I felt that I just want to have an ordinary academic life where I can focus with my teaching and research. However, during the election period there was a dispute between one of the presidential leaders with the senior lecturers of my School. The argument was about the lecturer who was nominated to be the Dean by the presidential leader. The seniors argued strongly that the lecturer appointed by the president was too young and inexperienced for the job. I accepted my nomination because I should be the 'middle-way' between the disputing parties. I took it simply because I was the agreed nominee by both parties' (G1, 7).

Timothy's statement shows that service means being practical in taking the leadership position. However, the practicality could also be seen from how a lecturer treated his or her students. Hillary who is one of the departmental heads stated her agreement on the practical service:

'I keep on reminding my lecturers that we are in the case campus to serve the students. I received a complaint about the attitude of one of the junior lecturers under me. She was rude and disrespectful to the students in the classroom. I am so concerned with her attitude. It is just out of your own conscience. A student should to be served because to some extent, s/he is customer of this campus. This lecturer did not understand that students are our customers who should be treated with respect.

Fail to serve means the lecturer will dissatisfy the students who will say negative things about the program' (G1, 23).

Timothy and Hillary have represented some leaders who said that being a servant leader means being a leader who provides service based on the practical needs of their given context. These leaders did not say anything about Christian faith related to service as their motive in serving others. There are two possibilities to interpret this. The first one involves a theory by Wheeler (2012) that a true servant leader is the one who is not showy and explicit this since the service (doing) is part of his being (Sendjaya, 2015). The second possibility is that the motive of a servant leader might come from his or her commitment of the organizational values (Sendjaya, 2015) or their own universal conscience (Greenleaf, 1977). This research suggests that a service motive is indeed important to academic leaders on the case campus; however, this motive can clearly arise either from spirituality or from loyalty to the organisation.

4.2.1.2 Influence

In Chapter 2, I have explained that a servant leader is an individual who has the drive to influence others through his or her service. Twenty-six academic leaders mentioned that they were motivated by their desire to influence others. Yvonne, one of the head of schools stated:

...influencing the lecturers. They always complain that there is no time to do the research and community development due to their heavy teaching load. They thought that the three roles of a lecturer cannot be done as a synergetic activity. On top of my motivational and informational speech during the program's meeting, I influence them from my own academic activities. I did my academic activities of teaching, research, and service in a connected way...

This evidence is aligned with Greenleaf's (1997) theory of the inner desire (to influence) others. The examples are not only in the form of performing the trilogy of academic roles but

also in the way the leader manages the unit. Russ expressed his understanding of being an academic leader as follows:

‘In my department, being an academic leader means being an influence through my examples. A leader is a role figure in achieving the goal of the organisation. ...I don’t think I am already an example for my followers. I am still in the process. I am giving my influence through the execution of programmes and I share my thoughts about how I execute these programmes’ (G1, 14).

Besides influencing others, twenty-one of academic leaders said that their motivation in becoming an academic leader was because of the influence of their leader. The case campus has a leadership appointment system by which the top Governing Board appoints the presidential leaders where these appointed leaders will approach the candidates of the middle and first-level leadership positions. Twenty-one academic leaders held that the influence of the previous leader has driven them to become an academic leader. Dan, one of the presidential leaders confirmed this:

‘No, I did not say yes in the beginning. I was approached several times by the President of the case campus. I considered his offer so many times and have said no several times. However, the persuasion of the President was very strong and so strong for me. His persuasion was supported by his vision for the case campus, academic reputation, and tested leadership on the first period. I did not feel that he was forcing me to be an academic leader. He did it persuasively...I must admit that one of my reasons of being a leader is who will be my superior and I trust him. Therefore, for me being an academic leader means supporting my superior who I can trust and rely on’ (G1,2).

The statement above shows that influence by the top leader is a very important factor for the informants to understand his or her academic leadership. Interestingly this also happened to Heather who said:

‘My first position is the vice head of an academic programme. I was thinking very hard at that time. I heard from many lecturers that being a vice might put me as the one who should accept inappropriate delegations from the Head. I was willing to be a vice at that time because the head was Mr. X. I knew him as a responsible person. For the current head of department position, I considered also who is the Dean and again, I knew Mr. Y and I believed that he would not manipulate me. I could trust him and He also shared to me his dreams and his leadership was tested in the last period’ (G1, 9).

The statements above align well with Greenleaf's (1977) theory that a servant leader is internally driven to make a difference in another people's life. Besides the internal motivator, this research also found that servant leaders were motivated by their former leaders. These former leaders for them have influenced them to take the initially refused leadership position. This confirms the basic tenet of servant leadership that servant leaders are the ones who were inspired by others to lead where leading means influencing others through service (Greenleaf, 1977; Barbuto and Wheeler, 2007; Melchar and Bosco, 2010).

Some of the academic servant leaders in the case campus got their motivation to lead from their previous leaders as these previous leaders shared their vision and aspiration to them. Academic servant leaders are also the ones who have the desire to see their followers/colleagues to become better academics.

In relation to influencing others, some of the servant leaders mentioned that this motive cannot be separated from the scope of the leadership. This especially happened to eight academic leaders who hold decanal and presidential leaders. This is evident from the opinion of Dan as one of the presidential leaders:

‘...when I was the head of the Research Institute, being an example was simple. I just need to ensure that my research is strong. However, when I am started my current leadership. I started to doubt that leadership is about giving an example. Suddenly I had to handle many things which were not my area. From a focus on research, suddenly I had to manage and lead units beyond my ability like computer labs, music department, continuing education...’ (G1, 2).

The evidence above shows the difficulty faced by an academic leader who should handle a larger scope of leadership. This means that influencing others through an academic servant leader's exemplary performance is a complex matter which involve the leader's

comprehensive knowledge on the academic unit that s/he is about to lead. This notion of improving the organisation will be explained in the next section.

4.2.1.3 Improvement

Above, service and influence were presented as themes that are related to the understanding of servant leadership. In this section, another theme which emerged from the research, will be discussed, namely improvement. Out of twenty-six academic leaders, twelve academic leaders said that to be a servant leader means to improve the organisation of the leader. Hugh, one of the middle leaders, explained his understanding of servant leadership as follows:

‘For me, to lead is to contribute. I want to contribute something to my organisation...what is crucial right now is the academic performance of my lecturers. As the middle leader, I can’t really influence them directly. There are four departments under me and only one of them has been very positive. What I can do is to improve the school so that their departments (under the school) can facilitate their academic activities. Their research performance is still not good’ (G1, 5).

Improvement can be in the form of turning around an organisation. In the case of Patty, being a servant leader means correcting the previous leadership of her organisation:

‘I thought of this decanal position before. I was offered the role of a Vice Dean before my current position. During that time, I was one of the members of the senate. During the senate meetings, I learnt about the unjust policies made by the previous Dean. When I considered the offer to lead this School, I talked to my colleagues. They told me that: “As the next dean, you will have to wash the dirty dishes after a party”. I was only able to complain a lot in trying to resist the policies of the previous Dean. There was nothing I can do when the Dean refused to listen and let alone change. I don’t have the authority. I have my freedom to choose whether I want to be a Dean or not. I finally decide to be a Dean because by being one I will have the chance to improve the faculty or else I would just be able to complain. Leading for me means to turn around the School’ (G1, 4).

Hugh and Patty represent several academic leaders who received the call to turn around their organisation. In relation to making an improvement to the organisation, one of the top leaders, Richard said this:

‘I really want every academic leader to think about the legacy that they could leave for the next generation. This is one of the reasons I want each one of them to improve his or her academic unit so that his or her unit can have an international partner. I don’t want them to run their leadership as routine and meaningless activities. They have to have the understanding that they were given the opportunity by the higher being through the case campus to make a significant and lasting impact on their organisation’ (G1,1).

The quote above confirms that an academic leadership should be understood as the chance to make a difference. This difference is expected to be identified and experienced by others from the improvement or betterment on the organisation led by the academic leader. This evidence confirms Greenleaf’s (1977) idea that servant leaders are driven to improve their organisation. In this research, academic leaders become servant leaders because they want to improve their academic unit.

Academic heads were motivated to improve their academic programs, deans were motivated to improve their schools and the presidential leaders their overall institution. This motive is the result of the servant leaders experience with their organisation. Their observation and interaction with the organisational situation for Van Dierendonck (2011) and Wheeler (2012) are the drivers for their ‘improvement-motive’.

In this section (4.2.1) the researcher has discussed that service, influence, and improvement are the motives for servant leadership. His study found that some academic leaders mentioned all three these motives as theirs. This suggests that these three motives are intertwined motives for these interviewees. Therefore, this research argues that academic servant leaders understand service as a motive that should be either interpreted differently or added with other concepts, namely: influence and improvement.

The service motive in servant leadership should be blended with the intent to influence the followers and improve the organisation. Unlike other leadership approaches, the theory of servant leadership argues that the intention of a servant leader to influence others and improve the organisation should be based on the core motive of service. This research therefore supports the idea of servant leadership scholars that motives of influencing others and improving organisation in servant leadership cannot be disassociated from the service motive of the servant leaders their followers (Greenleaf, 1977; Wong and Page, 2003; Sendjaya et al., 2008).

4.2.2 The Characteristics of servant leadership

One of the central research questions animating this study was how research participants viewed the characteristics of the servant leader. The importance of the characteristics of the servant leader can be seen in the fact that when the interviewees were first asked to assume a leadership position, almost all interviewees rejected the leadership nomination offer. When they were asked why they refused the offer in the first place, they mentioned some characteristics of a servant leader which they believe they do not have. This clearly shows the importance of the characteristics of the servant leader to the research participants and naturally leads to the question: ‘How do academic leaders on the case campus understand the characteristics of a servant leader?’

In the literature chapter, the researcher explained that a servant leader has characteristics that can be classified as three concentric circles, namely: spiritual, intrapersonal, and relational. Based on the data analysis the following seven characteristics of a servant leader were identified as important: sense of transcendental spirituality, academic sacrifice, humility, academic and personal credibility and authenticity, love for students and facilitator of the

lecturers. The number of academic leaders who mentioned these characteristics is summarised in the table below.

Table 23. The number of the academic leaders who mentioned the characteristics of a servant leader

| No | Characteristics | Number of academic leaders who mentioned the characteristic |
|----|--------------------------------------|---|
| 1 | Sense of transcendental spirituality | 20 |
| 2 | Academic sacrifice | 26 |
| 3 | Humility | 21 |
| 4 | Academic and personal credibility | 16 |
| 5 | Authenticity | 12 |
| 6 | Love for the students | 20 |
| 7 | Steward of the lecturers | 22 |

In what follows, the researcher will discuss these characteristics in turn and illustrate how the interviewees articulated these ideas.

4.2.2.1 Sense of transcendental spirituality

According to Sendjaya (2015), transcendental spirituality is one of the dimensions of servant leadership which explains the servant leader's belief in a transcendental being who gives the sense of meaning and mission on the life of service of the servant leader. Servant leaders who have this sense are driven by a sense of a higher calling, helping others to find a clarity of direction encouraging their followers to find meaning in the work and promoting values that transcends self-interest and material success (Sendjaya, 2015). Out of twenty-six academic leaders, twenty said that they found the meaning of their life and leadership journey based on their belief in a transcendental being. These leaders stated that they found meaning in their life and academic career through how they relate the with a Christian God. Demi, one of the academic leaders represented the transcendental spirituality as she stated:

'I was hired as an academic who had only a Bachelor degree. I was doing more of administrative jobs rather than a lecturing job. The Head assigned me to go to various trainings including for Human Resource Management (HRM). This was not really relevant to my expertise. I was eventually become the Head of my department even before I got my Masters' degree. By then I knew why I had to become an administrative lecturer. ...the process in choosing for my Master's degree was also a connected to how God is trying to shape me for His mission. As I reflected, I can see clearly how God has shaped me and prepared me every step of the way' (G1, 26).

This research also finds that the academic leaders also stated their sense of mission as one of the important elements of transcendental spirituality. Robert as one of the leaders who also mentioned his spiritual motive in his servant leadership stated:

'I am concern with the attitude of some of my 'senior lecturers.' They know that the admission number of their academic unit is declining but they don't show their concern. I don't know, maybe they have given up. In this school, I must be able to 'sell my ideas' to change the situation. I must make my lecturers to understand the direction of my School. The most difficult part is to make these lecturers willing to upgrade or modify their expertise to fit with the changes that must be taken if this school has to survive...' (G1, 3).

Robert represents eight academic leaders who mentioned that they are in their leadership position to help their followers get the sense of mission which according to Sendjaya (2015) includes the sense of clarity of purpose and direction. Besides the sense of mission, another

characteristic of a servant leader with the sense of transcendental spirituality is in his or her expectation that his or her followers are having a meaningful life. Emma represents many academic leaders who believe that their students should have a meaningful academic journey:

‘...I believe that I am called by the divine one to teach the truth to my students.... In relation to this calling, I felt at first that I don’t have to be an academic leader. I felt that being a lecturer only is enough for me to live out my calling. I want them to learn the truth of my subject which essentially is motivating the students to understand my subject as a subject that can help others and change the society’ (G1, 25).

The evidence above shows how a servant leader wants her followers (students) to have a sense of meaning on their learning journey. Furthermore, this altruistic sense of meaning of a servant leader can be found from how academic leaders want their lecturers to have a meaningful professional life. Michael, one of the departmental leaders explained this:

‘I think being an academic leader means that you are being entrusted with people by the Divine being... One of the interesting cases that I ever handled was about a lecturer which I will refer to as Mr. X. He was once hated by the students because of his attitude towards them. He often insulted the work and ideas of his students. I can see that Mr. X was not happy with this situation. His teaching activity was meaningless. I want him to have meaning in his teaching and this means he should have a healthier relationship with his students’ (G1, 17).

The quote above shows another aspect of a servant leader. A transcendently spiritual servant leader ensures that both s/he and his or her followers perform their work meaningfully. However, it should be noted that there were also academic leaders who did not say anything about transcendental belief as the ground of their conception of servant leadership. Five academic leaders stated that the divine intervention is merely a possibility while one did not say anything at all about it. Yvonne mentioned this possibility in her following statement:

‘...in relation to many bureaucratic complexities that I had to deal with. I tend to be patient. I don’t know, somehow being patient has been my character since my childhood. This has something to do with my physical health. My heart problem prevents me from being an individual who can easily lost her temper. I make an assertion that maybe ‘somebody up there’ has been very good to me by granting me a

patience personality. This personality has been helping since I am currently suffering an arrhythmic heart...' (G1, 6).

The evidence above shows that many but not all academic servant leaders in the case campus think transcendental spirituality is important to their leadership. According to Sendjaya (2015), transcendental spirituality explains the spiritual belief of a servant leader that a transcendental being exists and gives the servant leader the sense of meaning and mission. Sendjaya holds that servant leaders with this kind of spirituality can be identified from their perspective in viewing their life and leadership journey and their desire to make sure that their followers also have a meaningful life. However, not all academic leaders were explicit about the relationship between a transcendental being and the sense of meaning and mission. Six academic leaders found their sense of meaning elsewhere than spirituality. For instance, Irene as one of the departmental leaders stated the importance of having the sense of meaning which for her comes from one's professional value:

...as a lecturer, you are committed to the values of an educator whereby you want your students to be transformed from the ones who are still lost with the meaning and purpose of their life into the ones who are not only equipped with knowledge and skills but also with the sense of purpose. Every time I attend the graduation ceremony, I really hope that my students have understood their meaning of life. Able to help them to do so is priceless for me' (G1,18).

Irene's statement is the evidence that some of the academic leaders of the case campus promote values (i.e. professional values) that transcend their self-interest and material success. This means some of the academic servant leaders of the case campus have the sense that they must put their self-interest and material success behind the success of transforming their students.

This section has explained sense of transcendental spirituality as one of the characteristics of a servant leader. Only a few of the academic leaders like Irene who did not explicitly link

their life and leadership journey to a being. We can therefore see that my findings in this study confirm in part that the academic leaders on the case campus indeed saw a sense of transcendental spirituality as one of the characteristics of a servant leader. Given the spiritual nature of this characteristic, the researcher argues this characteristic as one of the spiritual characteristics of a servant leader. The next section will explain academic sacrifice as another characteristic of a servant leader.

4.2.2.2 Academic sacrifice

As I have explained in the literature chapter, sacrifice in servant leadership means putting others first (Van Dierendonck, 2011). Sacrifice in servant leadership is described as a natural altruism where a leader willingly positions him or herself as a servant of his or her followers (Russell and Stone, 2002) or voluntarily subordinate him or herself (Sendjaya et al., 2008). In this research, the academic leaders said that they have made some sacrifices to be an academic leader. In serving as an academic leader, the lecturers of the case campus mentioned several forms of sacrifice that they had to make: the postponement of taking a Doctorate degree, the postponement of getting a higher academic rank and the decrease of activities related to research and community service. Miriam expressed her views about this:

‘I was about to finish my Masters’ degree when I got an offer from my supervisor to continue my study to a PhD level. I know that as the recipient of a scholarship for my Masters’ degree I must go back to Indonesia and dedicate myself for quite some years before I go for the next level. However, I also heard that some lecturers could go straight for their Doctoral degree. When I consulted to my departmental head, she said that she personally didn’t mind, however the condition of the department was in a crisis and in need of a leader. Eventually, I rejected my supervisor’s offer and headed home to be the only candidate for my current leadership position’ (G1, 12).

This academic sacrifice also emerged in the form of the delay of qualification advancement as concluded by Robert:

‘...research and planning for my Professorship were my plan back then. I delayed these plans because I had to serve as a Dean. Well, sometimes, I am also wondering whether the current position is just an excuse for not advancing my academic qualification. The reality is that the delay happened because my time was so consumed with the administration of the School’ (G1, 3).

Some of the academic leaders stated their opinions like Demi where the sacrifice is a sacrifice in the form of holding one’s own research activities

‘...sacrifice, definitely sacrifice. It is about letting your lecturers and students get what they supposed to get like career advancement or well-written undergraduate thesis at your expense. I still remember vividly what the top leader said about being an academic leader. It is a ‘cross’ rather than ‘a crown’ (G1, 26).

Academic sacrifice from Demi’s statement is being equated with the sacrifice of Jesus which should be carefully examined. In the literature chapter, the researcher has explained that it is misleading to equate the sacrifice of a servant leader to the sacrifice of Jesus Christ. A servant leader who equates his or her sacrifice with the sacrifice of Jesus will tend to think that s/he is above the led and has given them everything or a perfect sacrifice. An academic sacrifice means a sacrifice related to a lecturer’s academic achievement that should be made so that the followers can get their academic achievements. This research however, found that academic sacrifice does not mean that the academic leaders must let go their own advancements for the sake of others, but that they should work harder in such a way that allows both them and their followers to advance together. Heather mentioned this possibility:

‘...I feel sometimes the stake is so high of being an academic leader. It is simply because you are also a lecturer. This means you also must achieve the idealism of your profession. You have to be good at your profession while meeting the needs of your followers so that they can be good at theirs as well’ (G1, 9).

Sacrifice in servant leadership happens when a leader prioritises the needs of the followers (Wheeler, 2012). In academic servant leadership, this does not mean the servant leaders are passively accepting that their qualifications are lower than their followers. Sacrifice in

academic servant leadership means the leader must work harder so that s/he is always ready to meet the needs of his or her followers. In other words, academic servant leaders must aim for higher academic qualifications as they will use the credentials to serve their followers better.

In the literature review, I have mentioned as well that as a developing country, Indonesians must accept the fact that most of their higher educational leaders are still not having the Professoriate degree (Dikti, 2012). This means every academic leader will have to work on his or her qualifications and academic ranks as these academic attributes will be needed by the academic leader to lead their followers better. For the leaders on the case campus, sacrifice clearly does not mean giving up on all ambitions for academic advancement.

A further exploration describes the source of academic sacrifices. Ten out of twenty-six academic leaders mentioned that their sacrifices were inspired by their spirituality. Spirituality here means that sense of meaning and sense mission. Academic sacrifices should be made simply because sacrifice is the meaning of being an academic leader. Alex states this in the following statement:

‘...the meaning of my leadership is to make sure that my department can run smoothly. This means the teaching-learning process can be done effectively. Students can get their education as what they have expected and my colleagues will be able to conduct their academic roles smoothly. Let the administrative process be tackled by me so that these colleagues of mine can advance’ (G1, 22).

This research confirms the sacrificial characteristics of a servant leader as mentioned implicitly by many scholars these scholars used various terms like ‘putting subordinates first’ (Ehrhart, 2004; Liden et al., 2008), ‘altruistic calling’ (Barbuto and Wheeler, 2006), ‘standing back’ (Van Dierendonck and Nuijten, 2011) and voluntarily subordinate him or herself (Sendjaya, 2015). Furthermore, this research also confirms Freeman’s (2011) idea that

sacrifice is one of the tenets of moral authority a servant leader that cannot be separated from the spirituality of the servant leader.

From what the researcher has discussed it seems plausible that there are two elements of the spiritual characteristics of an academic servant leader: sense of transcendental spirituality and academic sacrifice. The spirituality of a servant leader could be based on his or her personally sacred belief on a transcendental being (based on his or her faith) or on another worthy cause (i.e. organisational values). However, the fruit of this ‘faith’ should be the leader’s sacrificial mindset – his sense that to lead is to make sacrifices.

4.2.2.3 Humility

Despite the absence of the term “humility” from Greenleaf’s initial descriptions of a servant leader (Spears, 1998), other servant leadership scholars hold that Greenleaf’s description strongly implies that humility is one of the characteristics of a servant leader (Patterson, 2003; Dennis and Bocarnea, 2005; Van Dierendonck, 2011). According to the literature, humility is a servant leader’s characteristic which is indicated by one’s ability to: keep one’s accomplishments and talents in perspective, practice self-acceptance, and value oneself accurately (Dennis and Bocarnea, 2005).

The importance of humility was also borne out in this research and twenty-one participants in this study mentioned the importance of humility in relation to their leadership journey and their perception of a good servant leader. Above, we already saw that many interviewees

expressed an initial unwillingness to serve as a leader. In stating the reasons for their unwillingness to become an academic leader, twenty-one informants expressed some form of humility. Dan's story could be used as the representation of this characteristic as he said:

‘...I did not want to take it. I was very happy with my previous position where I could explore many research opportunities. These opportunities were in my plan. I never thought of being in my current position. This position requires me to learn a lot about many different things. I was not able to do so. However, this new position requires me to find the leaders for the units under it. The selection process allowed me to learn about the essence of the departments under my leadership’ (G1, 2).

The example above shows how a lecturer with the calibre of presidential leader has the humility to admit that he still needs to learn more. Sam, a senior academic leader who has the same notion about humility shared his unique experience:

‘...the department was in a crisis. The previous head left abruptly because he was involved in a financial embezzlement. I was once in a position of Vice Dean and I am already an old lecturer. This department should be led by a young and energetic lecturer. I realise that I am not the smartest lecturer to lead this department. I keep on saying in the meetings that I want the youngsters to contribute more in terms of the innovativeness of the programme. I believe that I am placed by God to be the one who will care and unite the people’ (G1, 16).

Besides the evidence gathered from the academic leaders, humility also emerged as an important leadership characteristic for the non-academic leaders. As the leaders of the units that should support or facilitate the academic leaders, these non-academic leaders mentioned the importance of humility. Jessica, one of the middle leaders expressed her opinion in this following statement:

‘...I was assessing one of the schools in this case campus. I met a dean who stated bluntly that my unit has no capacity to assess his school. He was very defensive and in denials for many findings of my team's audit. This character is not helping at all’ (G2, 2).

In servant leadership, humility should stem from the being of the (servant) leader (Sendjaya, 2015). As a servant, a servant leader understands that s/he needs a continuous improvement

in every aspect. In the academic leadership, this continuous improvement should be indicated by the academic qualification and academic rank of the academic leader.

In Indonesia, given that the emphasis on these two have recently increased, many campuses including the case campus has yet to comply fully with the standard of academic credentials. Colleges and universities in Indonesia must live with the fact that their presidents, deans, and academic heads are still not academically qualified as they should be (i.e. Doctoral level). Furthermore, the cultural background of the students of the case campus has influenced them in their attitude about higher education. The students and their parents value more practical skills compared to the theoretical research often carried out in universities. Lecturers with higher qualifications could be less respected compared to the ones with lower qualifications when these less qualified lecturers demonstrate a practical capability related to their subjects (perhaps through a professional rather than an academic qualification).

The contextual situations explained above can create a pseudo humility. Pseudo humility in this research means the sense of inferiority of the academic leader because s/he has not yet met the minimum qualifications to be in an academic leadership position. The pseudo humility is evident in the statement of many academic leaders. Russ, one of the academic leaders mentioned:

‘...this is a humiliating subject for me. In a way, I felt that I don’t deserve to be the head of my academic unit despite the supports from my colleagues. I don’t even have an academic rank. I was once in a room with an assessor of DIKTI (Directorate General of Higher Education) and I could not answer his question when he asked me my academic rank. If we must use the latest regulation of DIKTI, I am not even qualified to be a lecturer...’ (G1, 14).

The personal concern of Russ on his academic credential is so unlike the statement of Dan who has achieved his academic rank yet still feel that he is not good enough to be an academic leader:

‘...I did not want to take it. I was very happy with my previous position where I could explore many research opportunities. These opportunities were in my plan. I never thought of being in my current position. This position requires me to learn a lot about many different things. I was not able to do so. However, this new position requires me to find the leaders for the units under it. The selection process allowed me to learn about the essence of the departments under my leadership’ (G1, 2).

The quotes above confirm that academic servant leaders see humility as an important characteristic for a servant leader. This means these leaders keep their accomplishments and talents in perspective, practice self-acceptance and value themselves (Dennis and Bocarnea, 2005). However, this research also keeping one’s accomplishments should not be equated with a sense of inferiority. In the case campus, some academic leaders mentioned that they were ‘humbled’ because they have not gotten the necessary qualifications as an academic leader. This finding related to humility cannot be separated from credibility as another characteristic of academic servant leaders.

4.2.2.4 Academic and personal credibility

Credibility in this research is the characteristic of servant leaders that describes their trustworthiness. A trustworthy servant leader is the one who is clear, committed, and consistent to his or her values (Kouzes and Posner, 2012). In this research, a servant leader in the academic setting is the one who values integrity and professionalism. Integrity means that the credible leaders cultivate honesty and do what they say they would do (Russell and Stone, 2002; Wong and Davey, 2007) while professionalism means that these academic leaders internalise expertise, independency, commitment, and ethics related to their academic profession (Brown and Harvey, 2006). In other words, the servant leaders ensure that their message can be trusted because they as the messenger are trustworthy. Dan, one of the presidential leaders stated:

‘This is the era for the case campus to have credible leaders. Their credibility comes from not only their ‘faith’ or spirituality but also from their academic achievements. Good lecturers have must have good credentials. These two will make them trustworthy leaders the ones who can be trusted as a person and be relied on because of their expertise’ (G1,2)

In Indonesia, much of the credibility of a servant leader is related to his or her academic qualifications (i.e. Masters and Doctorate degree) and academic rank (i.e. associate Professor, Professor) (DGHEI, 2012). In Indonesia, these two sources of credibility are still highly regulated by the Indonesian government as explained in the appendix. As we will see, on the case campus academic rank is perceived as a weaker source of credibility than the academic qualification. Furthermore, an overseas academic degree is perceived to have a higher value than the one obtained from within the country. In the interviews, Demi explained:

‘...I was not expecting this academic leadership position at all. I was young, with no Masters’ degree and no academic qualification... I once reviewed an accreditation assessment report and was shocked to know that my lower degree and qualification will be the downgrading factors of the assessment. ...I would like to assess many of the research proposals of the lecturers under me. They have better qualifications and higher degrees. Honestly, I don’t see that their research is interesting and relevant. But I cannot assess it. Organisation structure wise, I have to, but professional qualification wise, I am not qualified to do so’ (G1, 26).

Beside academic qualifications and ranks, the professional degree (i.e. Certified Financial Planner) and industrial consulting experience are sometimes considered as a better source of credibility as an academic servant leader at the case campus. Sally, one of the heads of a social science program stated:

‘...there is something tricky about my lecturers’ qualification. Their expertise is not much being measured whether they have a Masters’ degree or Doctoral, but more about whether they have a professional certification. This professional certification is given to professionals who have done certain number of professional projects. Our students also respect more lecturers who have professional recognition’ (G1, 15).

Sally’s statement is inseparable from the context of the academic leadership, which happens in an undergraduate program. The case campus as explained in Chapter 1 started its higher

educational service with the pragmatic goals of generating work forces who have an excellent English skill or are skilful engineers or architects ready to participate in the early developmental stage of Indonesia as the country where the campus is situated. The fact that the case campus increased more the variety of its undergraduate program rather than its Masters' degree program the case campus has formed a culture of practical application rather than theoretical exploration.

Five of the academic leaders said that the presidential leaders invited them to take their leadership position *despite* their lack of academic credibility. They received the invitation because of the trust bestowed by the presidential leaders. Yvonne mentioned her experience in the following statement:

‘I was still doing my Doctoral degree. One of the presidential leaders approached me and said that I was one of the few lecturers who he could trust. This is one of the ‘confirmations from above’ for me to be an academic leader. He said that the trust was based on my track-record in handling one of the big projects of the case campus’ (G1, 6).

However, the fact that 70% of the academic leaders have yet to get their Doctorate degree let alone their Professorship to some extent proves that the case campus has put qualification behind trustworthiness as the pre-requisite for an academic leadership position. Robert confirmed the personal credibility explained above with his following statement:

‘Yes, I have to make many exceptions. There are lecturers who are so qualified for the academic leadership position but they are not trustworthy. I even must allow them to take their further study while leading an academic unit. Their excuses for not being an academic leader were not acceptable. In a way, it seems that they were being humble. However, this kind of humility that is not right. I believe their humility will truly be known after they have achieved their credentials. If I was rigid with the requirements of an academic leader, these good lecturers would not be able to do their further studies’ (G1, 1).

From the previous quote, we can understand that Richard was not only of the opinion that personal integrity is more important than academic credential but also the fact that the

academic leaders might have been involved in called a pseudo humility called inferiority complex.

This research confirms the importance of humility in leaders' understanding of servant leadership on the case campus. Servant leaders have credibility where they are trustworthy and competent (Kouzes and Posner, 2012). This means academic servant leaders must not only have integrity as part of their credibility but also capability related to their professional life. In the context of higher education, personal integrity as the core of credibility should be accompanied by academic competencies in the form of academic credentials and professional certifications. This research also found that personal integrity is viewed as more important than the credentials of academic servant leaders. Besides that, this section also confirms that humility is closely related to credibility where true humility exists when academic servant leaders remain humble despite their high credibility.

4.2.2.5 Authenticity

The last intrapersonal characteristic is authenticity. Being authentic means the servant leaders are being true to themselves and therefore display these five values: humility, integrity, accountability, security, and vulnerability (Sendjaya et al., 2008). According to Wheeler, the characteristic of 'authenticity' has something to do with how an academic leader is comfortable with him or herself (Wheeler, 2012); it means the academic leader's attitude of being him or herself while leading. Twelve academic leaders at various levels stressed the importance of authenticity for a servant leader. Alex, one of the departmental leaders described himself in the following way:

'I realised that as the vice head, it was logical that I should be the next head or in this current leadership position. However, I don't see myself as a leader. I don't see

myself as somebody who must deliver speeches related to my department. Speaking in front of a group of people or giving an opening speech is not matched to my personality' (G1, 22).

Emma, another departmental leader shared openly about a personal matter. Her opinion represents the openness of an academic leader in describing him or herself.

'I was trying to run away from the process of leadership nomination. I did it because I felt that I was not responsible to my family. When I was the vice head, I already got many requests of parents' meeting from my son's school. The meeting which discussed the bad behaviour of my child caused me to think whether my conviction in becoming an academic leader was correct. I am very worry that I have been a bad mother' (G1, 25).

Despite the importance many participants gave to authenticity however, triangulation reveals that authenticity was not consistently found as important amongst interviewees in all schools of the department. One of the schools indicated a mutual dissatisfaction between a dean and a departmental head. Demi confirmed this by stating this following statement:

'...my vice and I have to accept that our Dean is not capable to perform himself as a Dean. I should tackle many of his jobs. I ever came to the President about this issue, but his answer indicated that I just have to accept the situation. I was covering for many of the dean's jobs until my spouse began to express his concern' (G1, 26).

When the researcher asked Ivan as the dean, he expressed his opinion about the previously mentioned departmental leader:

'...I have received many complaints from the senior lecturers of the School. They said that my departmental head was not treating them with respect. Honestly, I was one of her 'victims'. She often treated me as if I am nobody. I once advised her to be more humble and able to respect her seniors. I don't know whether she is going to change or not' (G1, 8).

The two quotes above show that there was a dispute between a dean and a head of department. To know who is right or wrong is beyond the scope of this research. These triangulated quotes show the openness of these leaders on the leadership within their school and this is an indicator of authenticity.

Academic leaders in this research disclosed that they were not ready to be academic leaders for these reasons: sense of lack of experience, personal family issues, inferior personality, and personal disorganisation. These leaders also mentioned that being authentic is important to earn the trust and support from the constituents (lecturers and students). However, this research also emphasises the importance of genuine authenticity.

In Indonesia, academics in a university are perceived to be the ones who are very smart and knowledgeable. This general perception sometimes puts pressure on the academics especially the academic leaders to present their role-based self (Sendjaya 2015, p. 55). This means the servant leader allows his or her profession to define him or herself and therefore will engage in strategies to meet his or her needs for survival, acceptance, and control. This research confirms that an academic servant leader should be secure and to some extent, vulnerable. Vulnerability in servant leadership happens when servant leaders are willing to share his or her weaknesses (Sendjaya, 2015). In summary, authenticity in this research means the intrapersonal characteristic of a servant leader that explains the ability in being him or herself, taking criticism, and being vulnerable.

4.2.2.6 Love for the students

Love is the moral character (Dennis and Bocarnea, 2005) of a servant leader. This moral character is the basis for the servant leader in starting and cultivating relationship with his or her followers (Sendjaya, 2015). In this research, we found leaders on the case campus saw love for their students as one of the characteristics that the academic leaders should have to

lead effectively. Irene, one of the departmental leaders shared the importance of love as the basis for moral responsibility of an academic leader:

‘...how to say it. Well, every morning as I go to the campus, I always drive past a primary school near to the campus. I see a mother and her daughter who ride a motorcycle. I look at how the mother combs the hair of her daughter. She would make sure that her daughter is well-dressed for school. That image reminds me that the students of the case campus are also prepared by their parents. I feel that I am responsible to these parents. Yes, I know that these parents have paid the campus and from it, I get my salary. However, I believe that my utmost responsibility is to the one above who has moved these parents to entrust their children to us. My followers and I have to love the students and give them the best educational experience’ (G1, 18).

The academic servant leaders should love their students. The academic leaders at different levels are academics who teach students. These academic leaders believe that love for the students is the basic characteristic of an academic let alone the academic leader. Love enables the academic leaders to work hard in their leadership to ensure that the students get what they are expecting. However, in love for these academic leaders does not mean that they give the students for everything they have had asked for. Enoch expressed this finding in the following statement:

‘I have to say that the students’ quality in my department is decreasing. I meant it for their readiness to learn. They tend to value more practical stuff. I don’t think they really value the self-thinking aspects of learning that are less practical like research and the like. This does not mean we will give them what they like but rather we have to understand why they think this way and find a way to enlightened them that theory, research and practise are inseparable’ (G1, 13).

The quote above describes that to love a student for the academic leaders means meeting what they need and not fulfilling what they want. Hillary added by stating that:

‘One of the classic problems of my department is about the work of the students. We don’t really know whether the students made their final design product themselves or not. Sometimes the lecturers felt that their presentation was the result of many ‘helping hands’. I used some of my time for advising and encouraging the students to be honest and be willing to do their design themselves. I said to them that it is important to do it themselves because such a practice will grow their business sense which is important for their future’ (G1, 23).

In the case campus, the academic leaders must make sure that the teaching and learning are meeting the students' current and future expectations of applicability and jobs while educating them on the importance of research and academic writing. In other words, love has enabled the servant leader to distinguish the needs from the wants of the followers. In HE, the academic servant leaders are expected to facilitate the students to fulfil their own needs and grow them by giving challenges and responsibilities. This love is called as 'edifying' where the love in the context of HE is intended to improve the ones being loved (Wheeler, 2012). The academic servant leaders' love their students by understanding their state of learning readiness and then persuading them to raise to the higher level.

4.2.2.7 Steward of the lecturers

Servant leaders relate to others with a stewardship mentality (Spears, 1998). This mentality is based on the conviction that a servant leader is an individual who is entrusted by the organisation the authority and resources to accomplish the organisational goal. In this research, the researcher found that the servant leaders see themselves as stewards of the case campus who should act for the benefit of their constituents whilst ensuring the sustainability of the institution. Evidence of this came from the statement of Hugh as he shared what he would like to do for his colleagues:

'If I should mention my priority, it would be lecturers' performance. Most of the lecturers within the school are overwhelmed with teaching. Over emphasising their teaching role until they neglected their research and consulting roles is not good both for the lecturers and their academic unit. These lecturers believe that by teaching a lot, they will have better financial rewards. Give their status as a lecturer, I can't instruct them to ensure their research. As their academic leader, I relate to them as a facilitator or steward. I have the authority to use certain amount of budget and to cooperate with

the external partners. These are my resources to facilitate my lecturers so that they can be more balanced in their three academic roles. Strong research and consulting will fulfil the research performance target of the school' (G1, 5).

Sometimes, in acting as the steward of their colleagues, the academic servant leaders should have the courage to reject their followers' request. Rejecting a request does not mean that a servant leader has done a disservice to his or her followers. The rejection must be made because a servant leader should consider all aspects under his leadership (i.e. budget allocation, fairness to other lecturers etc.). Furthermore, a servant leader must decline the request of the followers because an approval would disadvantage them in the future. Heather, one of the department leaders recalled:

'One of my jobs is to assess the research proposal of my lecturers. There were times when I must reject some research proposals made by them. I rejected them because their research topic and budget were inappropriate. I know for sure that their proposal will be declined by our research institute and I must be responsible with my approval. I can't just give what my lecturers want' (G1, 26).

The evidence above confirms that Wheeler's (2012) idea that a servant leader works with the perspective that s/he is part of a larger institution that has entrusted them with certain authority and resources. This research found that servant leaders in the case campus are stewards who help their followers (lecturers) understand the larger context of a problem. This means, these leaders acted as the facilitator of their lecturers by helping the lecturer clarify a problem situation, identify alternatives of solutions, and provide encouragement for them to carry out the solution (Wheeler, 2012). In other words, servant leaders serve as a steward who ensure that their followers can be independent and free in making their decisions.

This research also finds that the academic servant leaders should understand the condition of their colleagues prior to make any effort in facilitating them. The statement from Heather about how she dealt with her senior colleague (follower) is one of the evident:

'...I am considered as one of the young lecturers in my department. I was a new lecturer at the time of my leadership nomination and my department is full of many

senior lecturers. I must respect them, cannot really tell them what to do. I guess I should position myself well whenever I should communicate and assign my lecturer. Somehow, it was transactional: I facilitate their needs and respect them as my seniors and they gave me their support and assistance' (G1, 9).

In relation to their love for the students, the academic leaders also expect their lecturers to love the students in their academic roles. This means, steward mentality as the foundation of the relationship expects the lecturers not only to sustain the institution but also to love the students as the prime constituents of the case campus. The academic servant leaders in this research understand that serving the lecturers as their main followers goes beyond ensuring the availability of budget and resources. In other words, a steward mentality ensures that the lecturers are getting what they have expected and being compassionate to their students.

4.2.3 The concentric circles of the characters of an academic servant leader

In section 4.2.2. I discussed seven personal characteristics of servant leaders that leaders on the case campus highlighted as important. The findings listed in Table 23 suggest that there are academic leaders who mentioned all or some characteristics. The researcher found that there are leaders like Robert who mentioned both sense of transcendental spirituality and academic sacrifice. There are also leaders like Dan who mentioned humility, credibility, and authenticity. Some leaders like Irene were explicit in voicing love and stewardship as two characters of servant leaders. This indicates that there is a connection between one characteristic to the others since there are twelve academic leaders who mentioned the overall characteristics of an academic servant leader.

These shared characteristics suggest that there is a potential classification of these characters and that these characteristics might influence each other. The literature of this research suggests that a servant leader might have the concentric-circled characteristics which consist of spiritual characteristics, intrapersonal characteristics, and relational characteristics. I therefore suggest classifying the seven characteristics into one scheme containing 3 groups:

- *The Spiritual Characteristics*

The spiritual characteristics of a servant leader are the characteristics of a servant leader based on the servant leader's conviction on the higher being or other cause (Yukl, 2010) and this conviction for Sendjaya (2015) is called as transcendental spirituality. Transcendental spirituality is a spirituality that is based on one's belief that something or someone beyond self and the material world exists and makes life complete and meaningful (Sendjaya, 2015).

This research finds that the academic servant leaders are the ones who have a transcendental spirituality and they might be explicit or could be implicit on their servant heart and sense of mission and interconnectedness. However, this research argues that the spirituality of a servant leader should be inserted with the sense of sacrifice. This research suggests that an academic servant leader might be implicit on their transcendental spirituality, however, their innate spirituality should be completed with their sacrifice. Furthermore, the illumination of the theory about the link between spirituality and sacrifice has confirmed the researcher that sacrifice is part of the altruistic mindset which could not be separated from the leaders' previously explained conviction.

This research therefore argues that servant leaders have a spiritual characteristic which cannot be separated from their sense of sacrifice. This means the spirituality of a servant leader could be based on his or her personally sacred belief on a transcendental being (based on his or her faith) or other worthy cause (i.e. organisational values). However, the fruit or result of this ‘faith’ should be the leader’s sacrificial mindset. The spirituality of servant leadership is expected to be a theory that is inclusive and universally accepted.

- *The Intrapersonal Characteristics*

Intrapersonal characteristics are those characteristics that emerge as the result of a healthy and balance interaction between a servant leader with him or herself. In chapter 2, the researcher explains four intrapersonal characteristics namely integrity, humility, authenticity, and credibility. However, this research confirms that humility, credibility, and authenticity are the intrapersonal characteristics of a servant leader. Humility means that a servant leader knows how to value him or herself and his or her achievements and failures. Credibility involves professional credentials and personal credibility of integrity. Lastly, authenticity describes to what extend an academic servant leader is willing to be vulnerable in front of others.

Humility in servant leadership is rooted in the leader’s servant status. In this research, the master of the servant is either a Higher Being based on their Christian conviction or organisational values. Humility and credibility are the intrapersonal characteristics that need authenticity; a character that shows how a servant leader accepts his or her weaknesses, receives criticism and values him or herself. However, the authenticity of a servant leader should be followed by his or her credibility to increase the service

quality. A servant leader who is authentically credible will need humility to ensure that he is still and will always be a servant. Therefore, based on the evidence and the analysis, the researcher argues that academic servant leaders have intrapersonal characteristics which consist of humility, credibility, and authenticity. This research also confirms that the intrapersonal characteristics are stemmed from the spiritual characteristics and influenced the relational characteristics.

- *The Relational Characteristics*

Relational characteristics are the characteristics of a servant leader which explain the attitude and action of the servant leader in dealing with others. The literature of the research suggests that servant leaders relate with others based on moral values and a stewardship mentality (Sendjaya, 2015). In this research, love is found to be the value for a moral-based relationship between an academic servant leader with his or her students and the stewardship mentality is manifested in how the academic servant leaders become the stewards of their colleagues.

The academic servant leader loves his or her students and is committed to fulfil the needs of the students. The academic servant leaders have the stewardship mentality indicated by how they facilitated their lecturers. Stewardship mentality for Block (1993) enables the servant leaders to be the effective mediator between the Governing Board and the lecturers. The academic servant leaders should ensure that they have the trust from the Governing Board which will be conveyed to the lecturers and to make sure that they encourage their lecturers to be accountable to the Governing Board and to love their students.

In summary, this research confirms that the characteristics of a servant leader could be explained as three sets of characteristics best described as concentric circles. However, instead of following Page and Wong's (2000) circles which consist of a servant leader's heart, character, relationship, tasks and process, this research argues that the characteristics of a servant leader should be described as three-concentric circles starting from the first circle called spiritual characteristics that is expanded into intrapersonal characteristics which is expanded into the relational characteristics (See Figure 7). In other words, the spirituality (how the servant leader understands his or her true essential self) of the servant leader influences his or her intrapersonal characteristics (how the servant leader accepts him or herself) which eventually influences how his or her relational characteristics (how the servant leader relates with others).

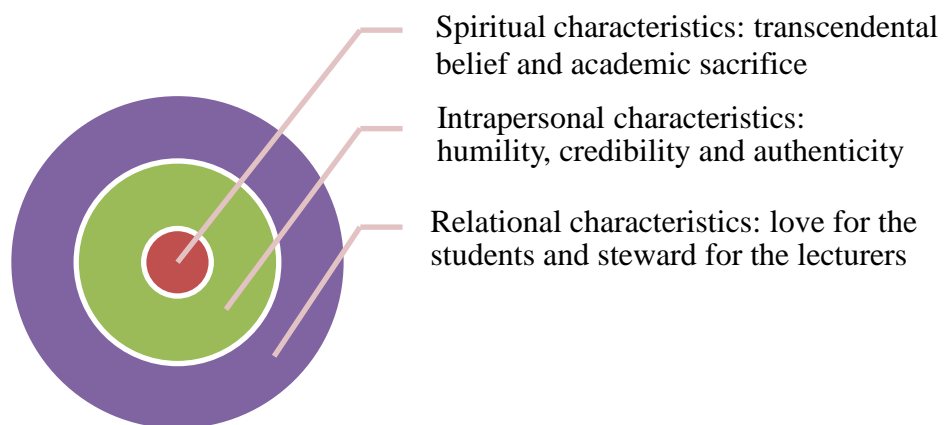


Figure 7. The concentric characteristics of an academic servant leader

To conclude the discussion related to the first research question the researcher argues that academic servant leaders of the case campus understand servant leadership as a leadership that should be based on three motives, namely: service, influence, and improvement. Furthermore, the academic servant leaders also mentioned that servant leaders are the ones who have spiritual, intrapersonal, and relational characteristics. The spiritual characteristics consists of sense of transcendental spirituality and academic sacrifice while the intrapersonal

characteristics consist of humility, credibility, and authenticity. Lastly, the relational characteristics consist of love and stewardship.

4.3 Research Question 2: How do the academic leaders describe and understand the enactment of servant leadership?

In section 4.2, above, I have described the findings of this research in relation to the characteristics of a servant leader. In this section, the researcher will display the findings in relation to the enactment of servant leadership, that is how do participants in this research ‘enact’ their servant leadership, or what do they *do* to be a servant leader. In this section, the researcher will analyse two important findings when the participants of the research were asked about their enactment of servant leadership, namely: their academic servant leadership actions and their academic servant leadership context.

4.3.1 The enactment of servant leadership

The enactment of servant leadership means those practical actions that the servant leader takes as part of being a leader. As the researcher has explained in the literature review in chapter 2, enactment involves three areas of servant leadership: internal, individual, and collective. Internal enactments describe the servant leader’s intrapersonal acts which consist of listening to and reflecting on the essential values of servant leadership. Individual enactments explain the leader’s personalised service for their followers which consist of persuasive communication and appreciative encouragement. Lastly the collective enactments which describe the roles of the leader in relation the collective actions of his or her academic unit consist of pioneering, delegating and collective consulting (Bryman, 2009). This research

finds five themes related to the enactment of servant leadership, namely: ‘pergumulan’, person-to-person service, participating in institutional meetings, mediating conflicts, and starting and sustaining collaborations. Below is a table that summarises the findings and their sources.

Table 24. The number of the academic leaders who voiced the enactments of servant leadership

| No | Academic Servant Leadership Enactments | Number of academic leaders who mentioned the enactment |
|----|---|--|
| 1 | ‘Pergumulan’ | 24 |
| 2 | Person-to-person service | 22 |
| 3 | Participating in institutional meetings | 26 |
| 4 | Mediating conflicts | 22 |
| 5 | Starting and sustaining collaborations | 18 |

Additionally, the findings related to servant leadership enactment in this research were not classified into the theoretically taxonomical behaviours (Yukl, 2010) of internal, individual, and collective. This is because there is no evidence in the findings that the five enactments are separable and comparable. The inability to generate the taxonomy of servant leadership enactment will be explained after the researcher explained five servant leadership enactments found in this research.

4.3.1.1 ‘Pergumulan’

To start this discussion, we mention one kind of enactment of servant leadership that was often mentioned by interviewees on the case campus: ‘pergumulan’. When asked about their servant leadership enactment, twenty-four of the academic leaders describe that they have

gone through a process which in Indonesian is called 'pergumulan'. 'Pergumulan' is one's faith-based reflection or consideration which in this case is related to one's willingness in becoming an academic leadership. Richard stated his reflection in the following statement:

'This is my second term as a presidential leader. I was having a self-struggle with God about whether to take on a second term. I believe that this second term is the term when I implement all things that I have learned during the first period. For me, the time of academic leadership is a time to serve and learn from God. In my first period, I was 'bergumul' that being an academic leader was the chance to repay God's kindness to me. Now, I think it is a chance given by God for me to serve Him through this campus' (G1, 1).

At the decanal level, Yvonne, one of the deans represents these leaders with her following comment:

'I was weighing about my own family's plans and the leadership request of the institution. I was planning to have my first child. My husband and I thought that we should have enacted our plan to conceive a child. However, the invitation from the campus was so spiritually deep. It was really like I was sinning if at that time I rejected the offer from the top leader' (G1, 6).

At the departmental level, Eve stated that her 'pergumulan' could not be separated from a spiritual talk given by a preacher:

'I once was at a higher position than my current one. I was about to finish my PhD at the time of the nomination of the academic leadership position. I was set on being an ordinary lecturer. Some friends approached me and said that they would like me to be the head of the department. I said to them that: 'akan saya pergumulkan' [I will spiritually contemplate the offer]. I will pray about the decision...until one day I attended the inauguration service of some elected officers. The preacher quoted a verse from the Bible which said, "Who will go for Us". I was sure that the talk was talking to me' (G1, 20).

The word 'pergumulan' was not only used by the academic leaders when they were considering a leadership position but was also used to describe what was happening when they were running their academic unit. Dayton confirmed his 'pergumulan' by this following statement:

'Pergumulan with God happens when I have to deal with the seniors who are not performing their roles as lecturers. My academic programme, which is in one of the oldest departments at the case campus has quite many senior lecturers that do not

perform well. Unfortunately, even the top leaders don't know what to do with them...for so many times, I can only say it in my heart that they should be responsible to God' (G1, 24).

Besides viewing the poor performance of their lecturer as one thing that they could only bring to prayers, the academic servant leaders also said that their effort in turning around their organisation is based on their faith in God. Ella expressed it in her following statement:

'I was returned to my position with many problems. The number of students was dramatically declining and many lecturers were not qualified. Lecturers in my department should be fluent in a foreign language. Many colleagues of mine questioned why did I return to my position where I knew that the University was not capable or serious in supporting the department. I said to them that I only can rely to God, I was the one who grew this department in its early years. I was with God back then and I am sure despite my age, I will be able to manage this department' (G1, 10).

In this section, we have seen that 'pergumulan' is one of the actions of the academic servant leaders. This 'pergumulan' or spiritual contemplation is based on their belief of a transcendental being. The 'pergumulan' is needed from the day the academic servant leaders got their nomination through their difficult days as an academic leader. Servant leadership requires a leader to have an intrapersonal clarity of the leader. Greenleaf (1977) asserts that servant leadership starts with the leader's intention to listen and observe the need of the society. This internal clarity should lead the servant leader to serve. However, in this world which values more self-promotion and self-advancement (Powell, 2016) together with the difficulties and challenges in understanding and meeting the needs of their followers, servant leaders should have the self-reminder mechanism through which, their servant leadership commitment is being refreshed. In this research, this mechanism is described in the Indonesian language as 'pergumulan'.

The direct translation of this word is 'struggle'. Based on the Christian theological perspective, the understanding of 'pergumulan' could be drawn from the Christian teaching

about Christ's contemplation in the garden of Gethsemane as He was about to face the crucifixion. It was a struggle between Christ's personal wants and his transcendental duties (MacArthur, 2004). In other words, 'pergumulan' is a commitment and decision-making process where an individual weighs his or her needs and wants and his or her transcendental obligations. These obligations might also be the ideals or values of an organisation (Wheeler, 2012).

There are quite many academic leaders like Eve who have shared that their spiritual contemplation was the reason for their willingness to be a servant leader. However, there are five academic leaders who perceived these manifestations as a possibility of a divine intervention. These leaders explained their leadership appointment as a series of logical sequences like the absence of an available or willing candidate or other kind of issue that happened in certain academic units which led to the academic leaders being the only candidate. If there was a spiritual term mentioned by the academic leaders, it was mentioned as a possibility. Two academic leaders Timothy and Hillary were not explicit in saying that they were spiritually struggle in their academic leadership. Timothy explained this:

'In my leadership, I want my department to be excellent but I also have to be realistic and practical. This doesn't mean that there are no problems in my leadership. However, after I have been here for quite some time, I realise that there is a core problem in this university which connects to the behaviour and performance of the lecturers. I reflect on excellence and fairness as my values and therefore I tend to understand why some of my lecturers were not performing well. Lecturers are living on earth, they are not in 'heaven' yet. They must be compensated fairly. We can't rely on 'cheap-ministry' as a concept that should be accepted by every lecturer' (G1,7)

There is no certainty that the academic leaders associated spiritual terms with their contemplation. However, it is evident that they were listening and reflecting while considering their leadership appointment. In their 'pergumulan', the academic leaders listen to their own voices and to another voice believed to be the voices of the Higher Being. In

their listening process, they contemplate on their personal and organisational values. The case campus has been promoting five organisational Christian values: love, integrity, growth, humility, and truth (UKP, 2012). My research, therefore is in line with servant leadership enactment called listening where a servant leader a servant leader has a reflective self-dialogue to purify his or her sense of calling and purpose as a servant leader (Covey, 2004; Kouzes and Posner, 2012).

This research confirms that the academic leaders consider the Christian values as part of their personal values to be contemplated on as they make the decision to be academic leaders. ‘Pergumulan’ involves these academic leaders’ difficult struggles in weaving these values into the fabric of the organisation (Julian, 2002). The ‘pergumulan’ of the academic leaders could not be separated from their personal conversation with their seniors and the organisational meetings through which they got the support from their peers.

Besides the decision to become an academic leader, ‘pergumulan’ for the academic leaders also happens when these leaders carry on their leadership duties. There are cases where these academic leaders mentioned about their hope that they would have obtained the strength and solution from the higher being. These cases happened when they have lost the way to rebuke their colleagues for being unprofessional and ignorant organisationally and they had to deal with many problems and shortages in their academic unit.

In summary, it is plausible to see ‘pergumulan’ as the internal servant leadership process by which a servant leader listens to and reflects on the personal and organizational values. Despite the innate nature of the process, ‘pergumulan’ also involves a rational dialogue between the servant leader and his or her inner circles. These empirical dialogues are used to validate and to stimulate the practise of self-listening and internal reflection. In other words,

‘pergumulan’ involves a reiterative process of internal reflection which includes transcendental listening, and empirical and rational conversation with the people. Therefore, this research confirms that a servant leader cultivates his or her ‘natural willingness’ to serve (Greenleaf 1977, p.7) and reminds him or herself on the values (Wheeler, 2012).

4.3.1.2 Person-to-person service

One of the unique aspects of servant leadership is the personalised service the servant leader gives to their followers as people. In this research, many of the interviewees mentioned this as important; they held that the personalised service is done through person-to-person meetings. The meeting is expected to be used by the servant leader to listen to his or her constituent. Listening for a servant leader means putting the focus on the other person and actively listening and exploring his or her thoughts and feelings (Wheeler, 2012).

Twenty-two academic leaders mentioned that they should do many individual meetings with their lecturers and students. These meetings are for various purposes. They can be for dealing with people who have individual problems and listening to lecturers’ personal ideas and concerns. Windy represents these academic leaders as she expressed her experienced in the following comments:

‘Inevitably, I have to deal with my lecturers. They have different problems. Some would come to me with their job-related problems. You know... the idea of better labs or the suggestion for the next research and even the inability of a lecturer in getting along with the students. ...lecturers who have a problem should be consulted individually... ...some of them also come for their individual problems. I have to listen to the lecturer’s stories regarding his or her family matters. This tends to be a case, maybe because the lecturers feel that I am not wise enough to listen to their personal story...’ (G1, 19).

The evidence above shows that an academic leader should have meetings with individuals to deal with personal matters. However, Emma supports the idea that individual meetings can be held for another reason:

‘...being a junior head causes me to deal with different kinds of lecturers differently. There are lecturers who just would love to be listened to. I once met a lecturer only to listen to his years of experience including how he was contributing to the programmes in the old days. These lecturers will somehow be more supportive with my ideas in the academic meeting’ (G1, 25).

There were many young academic leaders like Emma who had listened to their senior academics to get these senior academics’ support. Some of these young academic leaders must listen to the academics’ complaints and historical achievements and in return they received a good impression and support from their seniors. Listening with this purpose is not in-line with the one suggested by Wheeler (2012). The scholar suggests that in servant leadership listening is expected to be done genuinely to improve the followers.

Academic leaders who conducted the individual meeting said that the meetings were mostly on professional matter. Alex shared his opinion in this following statement:

‘I met my lecturers personally. The meetings could be about anything but not so much about personal matter. You know...it discussed some concerns they had about the department or some concern about their personal performance. I did not start a personal conversation. My administrative load hindered me to do so. Furthermore, it was not my area and it really depended on their openness’ (G1, 22).

Besides meeting their lecturers personally, the academic leaders mentioned that they used personal meetings to communicate with their students. Almost all departmental heads mentioned this finding and the following statement by Ella is one of the evidence:

‘This department demands lecturers who have fluency in certain language. Lecturers who are good with this language are still rare in Indonesia. Therefore, I spent a lot of my time for the students. They came to my office for various reasons: improving their speaking skill, sharing about their personal problems, and correcting their thesis that should be done in the foreign language. I wanted to make sure they felt that somebody really cared for them’ (G1, 10).

There is a stark contrast when the individual meeting concerns the students. Every academic leader, especially the departmental leaders like Ella, stated that they meet their students to discuss the personal problems of the students that have affected their academic performance. However, these students come mostly because a case has happened. In other words, the meetings were not done as the ones that are proactive in understanding the needs of the students.

Meeting the followers individually is one of the activities of a servant leader. The meeting is important for meeting the needs of the lecturers. According to Wheeler (2012), personalised meeting is one of the best ways for the servant leader to heal the emotional wounds of the follower. The academic leaders said that they make time for a personal conversation requested by their lecturers. This meeting is supposed to be the time for a mutual personal sharing. However, most of the academic leaders stated that they do not use the individual meeting for discussing the personal matters of the lecturers. The overwhelming administrative and bureaucratic matters and the never-ending teaching-marking loads are the classic reasons for not having the time for personal matters. Emma, one of the departmental leaders explained

‘...hectic, very hectic. I start my day with handling the piles of administrative papers that I must deal with. Then I meet my administrative staff to brief them and to get the latest information from them. After that there are meetings or lecturers coming to share their professional issues and then handling the problems of the students. I always feel that after working for the whole-day I felt that I have not done anything related to my profession as a lecturer. I mean there is no more time to improve my own expertise let alone to listen to the personal problems of my lecturers G1, 25)

Wheeler (2012) argues that the person-to-person meetings conducted of by the academic servant leader should be conducted without making the followers feel that they were forced to share everything. This is also the case with the case campus where its academic leaders either

do not have the right to interfere with their lecturers' personal matters or the capacity to listen to, let alone solve these delicate matters. Nevertheless, half of the academic leaders, mostly at the decanal and presidential levels have personalised meetings with their academics. However, these individual meetings tend to be reactive and held because the academics received a negative evaluation such as poor research performance, negative attitude towards the students and ignorance of their academic unit. This means, this research is not in line with Wheeler (2012) who suggests that the personalised service of a servant leader should be done towards the emotional healing of the followers.

This section explains that an important enactment of servant leadership on the case campus is for academic servant leaders to conduct person-to-person meetings. These meetings tend to be reactive in nature and most of them were directed to their students who are not their direct followers. The fact that these academic servant leaders are leading their colleagues might be the reason for these reactive meetings. Academic servant leaders are expected to facilitate a relationship that respects the privacy and autonomy of their colleagues (Wheeler, 2012). However, this means these reactive meetings would be less helpful compared to pro-active individual meetings that really focused on understanding the needs of the followers. The proactively personal meeting in servant leadership needs to be done to facilitate the followers to grow and to be active contributors to the organisation (Russell and Stone, 2002; Wheeler, 2012).

4.3.1.3. Institutional meeting

Besides the person-to-person meeting, every academic leader mentioned that s/he should participate in and facilitate institutional meetings. Institutional meetings provide another

place at which the enactment of servant leadership takes place. To lead well all informants said that they must attend the University meetings. All academic leaders mentioned their concerns about the meetings. Jackie mentioned it in the following story:

‘The meetings ‘from above’ were very long. They were starting the meetings not in a punctual manner. This is one of the things that I don’t like for being an academic leader. There were quite a lot of meetings like meeting with the presidential leaders and the decanal. ...the lengthy meetings waste my time and my energy. What made it worst is that most of the times there is no firm decision which we could use to ensure that I can do my job in my department well’ (G1, 21).

Besides the meeting at the university level, the leaders also should conduct their unit meetings evident from the statement of all leaders. Irene expressed it as follows:

‘The departmental meeting is the forum for discussing and solving departmental problems. I have made the schedule for them. Departmental meetings are the medium for me to involve my colleagues in the dynamics of the department. ...discussing the recent top-down policy and dealing with cases. I use it to make collective decisions...’ (G1, 18).

All leaders said that they also should do informal meetings. Unlike the formal meetings, the informal ones are done in a different situation. Yvonne’s statement represents this finding:

‘...it is interesting that sometimes the formal meeting is less effective than an informal meeting. I met one of the lecturers in front of the administrator’s office. We were discussing the final project of a student. ...some more lecturers joined our conversation and we moved to our common room. From the informal discussion, we came out with many ideas and the lecturers seemed inspired. I think it is a mix and match between individual and collective meetings. Sometimes it will be best to do the former one before having the latter and in different situation it can be the other way around’ (G1, 6).

The evidence above shows that academic leaders, in carrying out their leadership roles must attend different kind of meetings. These meetings could be at the university level or meetings outside their unit, at unit level or informal meetings. The academic leaders expressed their concern on these meetings. They stated that it should be more efficient and conclusive.

The data above confirm Wheeler's (2012) theory that meetings are part of the action of academic servant leaders. Servant leaders in the HE sector foster problem solving and taking responsibility at all levels, embrace paradoxes and dilemmas, balances current and future organisational needs, and above all facilitate meeting the needs of others through institutional meetings (Wheeler, 2012). Academic leaders of the case campus must attend meetings at various levels on the case campus to discuss the establishment of organisational strategic planning especially in relation to achieving the targets derived from long-term planning. This primary meeting includes the discussions related to academic scheduling, budgetary issues, accreditation, cooperation, and special cases.

They also mentioned that these meetings were discussed at various types of meetings namely: academic leaders meeting, school-level academic meeting and departmental-level academic meeting. This immediately gives the notion that the departmental leaders will have more meetings than the others. However, given the complexity of the leaders at the higher level, the presidential leaders should have meetings with the board and other parties while the deans should participate in various coordinative meetings.

As the initiator of the meetings, the academic leader must perform two roles in a balanced way: a chair and a facilitator (Buller, 2012). The former suggests a role that is more directive, relies on rules and procedures and heavily controls the flow of ideas while the latter suggests a role that is more participative, relies on common sense and courtesy and uses teams and group dynamics (McCaffery, 2010).

In relation to the establishment of strategic planning which consists of the organisational targets, these academics perform mostly as a chair who gives directions and reminders on the

policies and regulations of the campus. This situation creates disappointments and concerns among the academics who felt left out during the determination of the targets. They perceived that the top leaders had lost touch on what has been going on in the academic department. This was voice by many academic leaders.

Ramsden (1998) suggests that in chairing a meeting an academic leader should strike the balance between directing (top-down approach) and consulting (bottom-up approach). The direction part worked satisfactorily for the top leaders of the case campus as they set in place the strategic targets. However, they did not do much of a consulting role as the academics or lower level leaders were not involved in the setting of the targets.

This research confirms the importance of informal meetings where in these meetings the leader meets with the academics over coffee and cakes, departmental gatherings, and lunch (Buller, 2012). The interviewees stated that many fresh ideas flourished and decisions were made during such informal meetings and the formal meeting is just used as a ‘rubber stamp’. This was found in many academic leaders’ experiences and one of them is Yvonne’s. However, this does not mean the formal academic meetings can be ignored both by the academic leader and his or her academics.

This means this research confirms Page and Wong’s (2000) idea that the academic servant leaders conduct collective consulting in the form of institutional meeting. However, the academic servant leaders like Jackie also expressed that the meetings should have like what McCaffery (2010) suggested: a clear objective, prepared and realistic agenda, appropriate timing and duration, relevant participants, and meticulous note. These meeting elements are

expected to enable the academic servant leaders to be either the effective chairs or participants of meetings so that the meetings could be conclusive and decisive.

4.3.1.4 Mediating conflicts

Another way that leaders on the case campus enact servant leadership is mediating conflicts. The interviews managed to gather information that academic leaders should resolve conflicts. Twenty-two academic leaders said that they must be the mediator between two conflicting parties. The conflict happened between various parties. Fourteen departmental heads stated that they must deal with conflicts between a lecturer and a student. Alex who is one of the departmental leaders said:

‘...my situation is pretty tense right now. I just had a case whereby a student was not satisfied with a mark given by her lecturer. I know that there is a procedure already related to this, but this time the parents of the students who happens to understand the subject got involved. To some extent, it was also the lecturer’s fault for not being transparent with his marking’ (G1, 22).

The above quote shows that an academic leader at the departmental level must deal with student-lecturer conflict. However, eight of the twenty-two leaders mentioned that they also must deal with conflicts between lecturers. Irene shared her experience:

‘I saw that there was a division between two groups of lecturers: a group deals with the mathematics and quantitative analysis while the other is a group of lecturers who handle the non-quantitative lessons. The divide among these two caused the students to get the wrong concepts. The students’ quantitative skill was good but their conceptual explanation was weak’ (G1,18).

The quote above shows that the conflict among lecturer could happen due to the lecturers’ expertise. Another alarming evidence comes from Dayton who said that he had to deal with a serious conflict:

‘...lecturers from different study clusters were involved in a disagreement. One of the lecturers was perceived by another as a lecturer who was a tough thesis examiner. The

toughness of this supervisor got until a point where the supervisor said that even the supervisor would not be able to answer the question of the examiner. I should mediate two lecturers related to this issue. One lecturer has openly said that he doesn't want his students to be examined by the tough examiner and vice versa' (G1, 24).

The heated disagreement stated by Dayton is one of the conflicts that should be mediated by an academic servant leader. Besides the previously mentioned conflicts, conflict also happened between an academic leader with certain group of lecturer. Five of the twenty-two academic leaders experienced this and Irene who is one of them said:

'...I sensed that there was a consistent disagreement between two groups of lecturers. I think this situation is historical. There was a disharmonious relationship between the lecturers who held specific roles in the department and the lecturer who did not. The ones who were not 'in power' were not supportive towards the ones who were. Once the leadership period ended, the ones who were not supported wanted to retaliate. I have to be persuasive in dealing with these lecturers. Getting their support will be very important for me to mediate the other conflict' (G1, 18)

Academic leaders are responsible for a positive academic environment. According to Wheeler (2012) this positive environment should to be started from the servant leaders' persuasive effort in getting the support from followers. The support that they got from the ones who used to go against them will be used by the servant leaders to deal with potential disagreements among the followers. This research confirms that academic servant leaders must deal with conflict in these three forms: knowledge-paradigm based conflicts, lecturer-student conflicts, and in-power and out of power conflicts that are closely related to the conflicts between senior lecturers and junior lecturers.

Knowledge-paradigm based conflicts arise from the different points of views of certain subjects and this could range from the theoretical-practical stand point to the qualitative-quantitative research approach. These conflicts to some extent are not only tolerable but also needed to enrich the body of knowledge related to the academic department (Knight and Trowler, 2001). However, these conflicts should be avoided when they put the student's

advancement at risk. This research found that the conflict among academics in some school reached a point where ‘fortresses of supervisors’ were built.

Besides conflict among the academics, the classic lecturer-student conflict also happens in the form of disputes over teaching method and assessment. This research confirms that some of the academic leaders of the case campus have done whatever is necessary to meet the highest-priority needs of the students and this is what a servant leader should do (Wheeler, 2012). The case is different from the conflict between the academic leader and his or her own followers (lecturers).

Servant leaders are the ones who can accept two opposing perspectives, ask thoughtful questions rather than short-sighted ones, be the pragmatic peace keeper and build unity by valuing differences (McGee-Cooper and Looper, 2001). This means, the academic servant leaders based on their internal contemplation are expected to be a conversationalist leader who can listen to the academics who are not supporting the well-being of their own academic department. Internal contemplation is needed to ensure that the academic servant leaders can discern right from wrong and be able to deal with each party wisely. A conversationalist in this context for Wheeler (2012) is the one who can engage anyone in discourse and is constantly stimulating complementary ideas, their inter-relationships and identifying those who are involved in related conflicts.

This research confirms that academic servant leaders deal with conflicts and the way they do so is a way for them to enact servant leadership. They have done it well when it involves a lecturer and his or her students. They have done it fairly well when it happens between lecturers. However, they should do it better when the conflict involves them as the academic

who is in power and their colleagues who are not. Practically, they are expected to be the conversationalist servant leader who values differences, relationships and above all the growth of the ones involved in the conflict.

4.3.1.5 Fostering collaborations

A last way in which leaders on the case campus see themselves as enacting servant leadership is creating collaborations. This research has gathered evidence which show that academic servant leaders created and fostered collaborations. Yvonne who represents eighteen academic servant leaders highlighted this finding in her following statement:

‘...recently during the working meeting, I had to perform a connecting role. Many lecturers were asking in the forum for issues in relation to their academic performance. One of the seniors said: “I have just got a brilliant research idea but it needs a research partner or other lecturers who have access to the resources related to my research.” I immediately said to him that he had to go to this person and that person. I let him know to whom he should go to for his academic activity. Besides that, I also arranged research team that supposed to mix between junior and senior lecturers. I expect this will narrow the gap in research competency between lecturers’ (G1, 6).

Besides the above evidence, the academic leaders also stated that they had created many external collaborations. These collaborations are related to teaching-learning activities. Hillary who represents twelve departmental heads who have fostered a collaboration with the alumni of the case campus stated in her following statement:

‘...what you just saw is a poster about an event called ‘Professional talk’. It is the poster of the coming talk. This professional talk runs every week. Almost all the speakers in the past were the alumni of my department. These speakers were invited to give a practical talk and allowed to introduce their business to the students. They would tell the students how should these students relate what they have been learning with the practical world’ (G1, 23).

The above quote shows the importance of fostering collaboration with the alumni. However, seven academic leaders whose departments are closely linked to a professional association

mentioned the importance of collaborating with the practitioners. Russ stated this collaboration with his following statement:

‘...one of the ways to attract students to my academic programme is to have courses taught and recognised by professional associations. We have made many collaborations and one of them is with the Association of Retailers of Indonesia. It was a fascinating experience because the Head of the association himself taught one of the classes in our programme’ (G1, 14).

External cooperation was also created by academic servant leaders in the form of international education cooperation. Twelve academic leaders mentioned that they have created international collaboration with overseas universities. The following statement from Patty evident this finding:

‘...as an academic leader, I have to be aware of my international partners. I want my student to have the chance to study abroad. The international experience is expected to grow the students under my school. Despite the existence of the international office, I should initiate an international collaboration. The e-mail communications between me and the academic leaders of a potential partner will be followed up by the international office’ (G1, 4)

The above quote explains that academic servant leaders must create an international collaboration. Hillary shared how she managed to make an international collaboration efficiently:

‘My department had an excursion study in overseas. We were in Korea last time and we happened to have two students who are fluent in Korean language. Prior to the study, I managed to e-mail some professors and was asking for an appointment. I brought the students to this Korean University and met one of its Professor. The professor looked at our curriculum and in several hours of a meeting, the Professor and I had made a gentleman agreement that we would engage in a student exchanges’ (G1, 23).

Academic leadership should create an environment for the lecturers to learn how to teach better; an environment where interest in teaching is nurtured and where solving educational problems collaboratively is routine (Ramsden 1998). This environment should produce a high level of dialogue and support (Ambrose et al., 2010). Academic leaders who subscribe to

servant leadership create collaboration as one of the ways to empower the followers. Teams created by the servant leader are intended not only to synergise the ideas of the followers but also to train them to listen and be respectful to each other despite their differences.

This research confirms that Kouzes and Posner's (2012) idea that academic servant leaders pioneer or initiate a positive change. The pioneering comes in several types of collaborations: academic, industrial, and international collaborations. In academic collaborations, the servant leaders create a team teaching arrangement, research teams and groups for community service. Besides the expected synergised results, these collaborations are expected to narrow the gap between senior and junior lecturers, experienced and novice researchers and well experienced and less experienced academics. In industrial and international collaboration, the cooperation among the academics is not that significant since the two types of collaboration are handled by a specific institution-wide unit. These collaborations have brought colourful experiences. Some academic leaders explained the positive results of the collaborations (i.e. joint presentation and research papers), a few on the domino effects of the collaborations and some stated about the centralistic nature of the collaborations. These collaborations are mostly measured on the result but not on the process by which both parties shared and synergise their ideas.

In the literature review the researcher explained that servant leadership enactments are actions that have the sequential nature where the intrapersonal enactments will influence personalised service and organisational enactments. However, based on the findings there is no evidence that the academic servant leaders of the case campus conduct their enactments in such a way. They tend to see their enactments as five related but not sequential actions.

The findings indicated that their ‘pergumulan’ is related to their service but that does not mean that they must do the former before they can do the latter. Another evidence is related to the meetings where the servant leaders of the case campus explained that there is no order between personalised meetings and organisational meetings. In conducting their meetings, the academic servant leaders like Yvonne might do the organisational meetings that might be followed by the personalised ones. This research therefore disagrees with Page and Wong’s (2000) idea that servant leadership actions are sequential. However, some quotes clearly show the relatedness of these five activities, especially in how ‘pergumulan’ as one of the actions of a servant leader is associated to the other servant leadership enactments.

Given the findings that ‘pergumulan’ is mentioned by 24 academic leaders and these leaders like (Dan and Dayton) have also mentioned about the three characteristics of a servant leader, it is plausible to conclude that ‘pergumulan’ for the academic servant leaders cannot be separated from their characteristics that are rooted in their spirituality. The previous section has explained that the spiritual characteristics of a servant leader consist of his or her transcendental spirituality and sacrifice. The academic servant leaders manifested these characteristics in their ‘pergumulan’. In other words, the five actions of the academic servant leaders of the case campus are associated to the characteristics of the servant leaders. Based on this finding, the researcher agrees to Wheeler’s (2012) and Sendjaya’s (2015) idea that the doing (enactments) of a servant leader cannot be separated from his or her being (characteristics) as a servant leader. This is one of the uniqueness of servant leadership where servant leadership is not a technique but rather a philosophy of life (Wheeler 2012). These characteristics will be the fundamental how these academic leaders enact these five servant leadership acts (Wheeler, 2012; Sendjaya 2015) and later in the thesis the researcher will put

the characteristics and the enactments that follow from them together in one theoretical picture (see section 4.4). The next section will explain the context of these enactments.

4.3.2 The context of servant leadership

The previous section has explained five ways in which academic servant leadership is enacted on the case campus. This section will analyse the context of servant leadership as another important theme found when the research participants were asked about their enactment of servant leadership. In this section, I will present findings related to the context in which servant leadership operates on the case campus: the hierarchical nature of leadership on the case campus, transitions or changes taking place on the case campus and external opportunities affecting the case campus. The themes and their sources that contribute to our understanding of the context of the case campus are listed in the following table.

Table 25. The number of the academic leaders who voiced the contextual matters of academic servant leadership

| No | The Contextual matters of Academic Servant Leadership | Number of academic leaders who mentioned the contextual matter |
|----|---|--|
| 1 | Hierarchical leadership | 26 |
| 2 | Organisational transition | 24 |
| 3 | External parties | 18 |

4.3.2.1 Hierarchical leadership

All the informants said that they had to work in a hierarchical structure. Further investigation showed that academic leaders at all levels agreed on four areas that form an important context for their work: Human Resource policy, funding, understanding the ground and leadership. Leaders at all level agreed that stronger and fairer Human Resource (HR) policy will help them to solve problems better. The statement from Patty evident this finding:

‘Looking from my discussions both formally and informally about the quality of the school, I can say that the lecturer is the issue. ...total lecturer management, I think. It involves the recruitment. My school failed to recruit qualified lecturers because of our long recruitment process’ ... we should be more creative and less bureaucratic in recruiting new lecturers’ (G1, 4).

Timothy added in his following statement:

‘...it is very difficult to shape the lecturer’s attitude towards work. Our campus’s salary system is still not proper let alone competitive enough. If we could provide a proper salary, I would be able to implement a strict reward and punishment system for the lecturers. ...one of our lecturers just entered his retirement. He was so disappointed with the retirement arrangements of the case campus’ (G1, 7).

Besides the HR policy, funding is another issue agreed by the academic leaders. Ella who represents her fellow leaders expressed this finding:

‘...there are many problems but I have to say that budgeting is my main area of concern. My unit needs many programmes to drive the academic atmosphere and to attract potential students. I once asked for IDR 6,000,000 (GBP 300) to buy a traditional musical instrument and my request was rejected. It was a very discouraging budgeting experience’ (G1, 10).

The last issue that was agreed as the common problem by the academic leaders is leadership. The academic leaders especially at the higher level expressed their opinion that the shortage of qualified leaders and a strong leadership development system have been experienced as a problem by all leaders at all levels. This finding is well represented by the following statement from Richard:

‘...finding the next leader is very difficult for me. I have experienced it once and at the starting point of my second period there were academic units that had only one candidate. To be honest, nobody in our campus had ever gave a strategic thought and planning on the leadership development programme’ (G1,1).

The above quote shows the difficulty of the top leader in choosing the right academic leader.

This notion was shared by one of the middle leaders Jessica as she expressed in the following finding:

‘The quality of the academic leader is highly correlated to the effectiveness of an academic unit. Given that the middle and departmental leaders were chosen or nominated by the top leader, I was quite surprise that certain lecturers got their nomination back then. What was the criteria used to determine it? ...it seems that the top leader was too naïve of just choosing the ones who are so active at church or seemed to be very Christian...’ (G2, 2).

The above quote shows that the case campus should be careful and effective in its leadership development and succession. Another issue that is agreed upon by leaders at different levels is how every academic leader expected his or her superior to understand the ground/reality.

Patty mentioned it in her following statement:

‘...I have hmmm...ten units under me, they have different characteristics and conditions. As the leader of the biggest school, I should ensure thousands of students were served well. The one-size-fits-all policy is not fair on my situation. A dean with one academic programme and another with ten academic programmes have the same deadline. I really want my top leaders to understand the systemic problem of my academic unit’ (G1,4).

The previous quotes show four common themes agreed by the academic leaders. They agreed that lecturer’s HR policy, funding, leadership and understanding from the superior are the things needed if they were to serve better. However, when they asked about the priority of their leadership academic leaders at different levels expressed different priorities. When asked about their main priority so that they can lead better, Robert said that internationalisation is his priority:

‘...internal research shows that students join one of the international programmes because of its attractive international education experience. I believe that every student on our campus should have at least a semester of studying abroad. Besides

providing an international education for the students, internationalisation tends to drive our Deans and Departmental heads to improve their School and Academic programme' (G1, 1).

It is evident that the presidential leaders prioritise or focus on internationalisation. The decanal leaders show a different result as they focus more on the internal policy of the case campus. These middle leaders highlighted that the case campus needs to have a carefully set policy on the establishment of new academic programmes. Hugh confirmed this in his following statement:

'...sometimes I cannot understand the decision of the top leaders of this campus in relation to the establishment of a new academic programme. We have more than twenty academic programmes and the new ones were established to maintain or even increase the number of the students of the campus. However, out of many new programmes, only one or two were really increased the number, the rests were attracting the potential students of the existing academic programme. It is kind of a 'cannibalism'. This reactive policy influenced how I allocate and relocate the lecturers under my School' (G1, 5).

If the presidential leaders were focused on internationalisation and the decanal leaders on new academic programme policy, the departmental leaders of the case campus were focused on external collaborations. However, the external collaborations are not the ones involving overseas university but rather those that link the academic unit to the professional associations and business organisations. Russ expressed this finding in his following statement:

'...recently I had an alarming experience in relation to the campus' marketing exhibition. I managed to get a partnership with a top airline company in the world. The partnership was important for our students so that they could learn from the CEO as well as to learn from the company's internship programme. However, the campus failed to turn it into a fruitful cooperation' (G1, 14).

Hierarchical leadership means leadership that must be done through several layers of leadership or must run under the principle of 'subsidiarity' (McCaffery 2010, p. 45). The academic leaders mentioned that they must deal with the formal hierarchy or layers of

management. In a typical organisation, the hierarchy also represents the hierarchy of goals or objectives where the lower level goals and objectives are means to accomplishing higher level ones (Schermerhorn Jr., 2011). Page and Wong (2000) argue that the mechanism of decision making and coordination in a servant-led organisation is the implementation of the diamond organisation structure which features participative goal setting and supportive operation as described in Figure 5 (p.57). This is still not yet the case for the case campus.

Every academic leader stated that they had received a set of organisational targets (i.e. number of publications, number of student intake etc.) from the presidential leader. This is to ensure that every academic leader of the case campus knows the direction of their academic unit. However, voices of discontent about this target were raised by many of the academic leaders. They said that the target contained many unrealistic indicators. These indicators were perceived unrealistic since they were set without really looking at the 'base lines' of the academic unit or if they did, the bureaucracy related to the deployment of human resources or withdrawal of financial resources was too complicated to support the pursuance of the target.

Besides the evidence that there is the 'decision from above' that should be 'accepted' by the academic leaders, this research also confirms that servant leadership is yet to be done as a structurally institutional movement. In a hierarchical organisational structure, the higher-level leaders should support the lower level leaders in achieving their targets. In the academic sphere, the support should be felt by the academics as they should achieve certain targets related to teaching, research, and community service. This sustained support will enable the academics to deliver their best for the students as the prime recipient of the higher educational service. This research confirms that leaders at different levels have different

primary needs which unfortunately are not strongly correlated to the needs of their academics.

According to the departmental leaders, their lecturers need individual empowerment and institutional support (See Appendix 2). The former is needed to enable the lecturers to advance in their qualification and consequently their remuneration. Many of the academic leaders perceived that serving the academics should be done by ‘teaching them how to fish’ instead of by ‘giving them the fish’. This is in line with servant leadership as servant leaders facilitate their followers to be independent and empowered (Wheeler, 2012). The latter means that the case campus should do their part in streamlining its bureaucracy, providing relevant and impactful training, and facilitating a positive work environment. In relation to bureaucracy, it is evident that the followers would want it to be simpler and faster particularly when it deals with budget liquidation and academic rank advancement. In the case of case campus, this must be started from the goodwill of the Governing Board. Timothy one of the leaders explained this:

‘There is a problem of communication between the Governing Board and the executives of the case campus. They don’t see things in the same manner. Maybe it is because the board has board members who are not really dedicating their life for higher education. The board is important in ensuring that the calling and vision of the case campus is being carried out. However, that doesn’t mean the board can heavily control resources and recruitment and cooperation policy of the case campus. This heavy control has limited the authority of the academic leaders and make these leaders powerless’ (G1,7)

If the hierarchy of the leadership of the case campus is consistent to Page and Wong’s (2000) diamond structure, then the presidential leaders should focus on enabling the decanal leaders in serving the departmental leaders. This chain of servant leadership must start from the Board members. This chain of servant leadership should enable the departmental leaders to understand and meet the needs of the academics as their direct followers. This study found

that the academic servant leaders agreed on the following priorities: lecturer HR policy, funding, understanding the ground and leadership (See Figure 8). However, these leaders were not unified in these issues: new academic programme establishment policy and external cooperation.

The academic servant leaders at the case campus stated that they will be able to serve their followers better when they are prepared through an appropriate leadership preparatory programmes, supported by a strong and fair HR policy and provided with sufficient funding. Further investigation describes that these three agreed themes are the classic or structural problems of the case campus rooted on the poor relationship between the Governing Board and the executing leaders of the case campus. This confirms Tierney's (2004) idea that structural problems of a university might be caused by the poor relationship between the Governing Board and the leadership of the university.

One unified theme that shows the poor implementation of servant leadership in the case campus is the lack of understanding of the leader to his or her followers. The academic leaders felt that their direct supervisor failed to understand the 'battlefield' that should be faced by them. Most of the departmental leaders felt that their dean was less empathetic on what these leaders should go through and the same thing happens at the decanal and the presidential level. In addition, the presidential leaders felt that the Governing Board had an unclear understanding of the issues faced by the top leaders. This reality has disabled the top leaders to collectively formulate an effective strategy for the unit of the lower leader. This could be the possible reason why the servant leaders of the case campus did not delegate much. This means the campus has not really applied Page and Wong's (2000) diamond structure of servant leadership organisation.

In relation to the different voices of the academic servant leaders, leaders at the decanal level expressed their concern about the comprehensive policy for establishing new academic programme and unlike the ones at the departmental and presidential level, did not say much about external cooperation. Furthermore, although both departmental and presidential leaders expressed their concern regarding external cooperation, the former highlighted industrial cooperation (i.e. internship, professional certification) while the latter highlighted international cooperation (i.e. international student exchange). These differences can be observed in Figure 8.

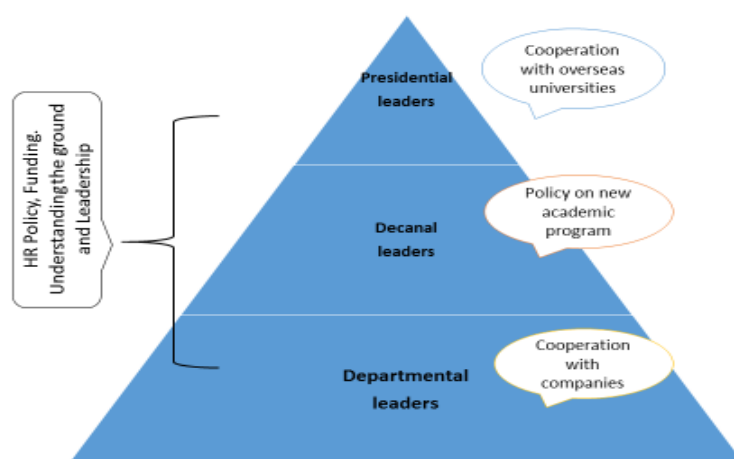


Figure 8. The Priorities of Academic Servant Leaders at three different levels

The differences of concerns show that the academic servant leaders have different ways and priorities in solving their issues. The top leaders prioritise international cooperation with overseas universities, the middle leaders the policy in establishing new academic programme while the departmental leaders the industrial cooperation.

Despite the reasons put forward by the academic leaders on why they think what they suggested is the most important issue at their level, these priorities are clearly not directly related to the fulfilment of the needs of their lecturers. Therefore, it can be concluded that the

diamond organisational structure as suggested by Page and Wong (2000) has not been implemented by the case campus. This means servant leadership has not been practised within the leadership's hierarchy of the case campus which for Keith (2012) should be implemented as a reverse pyramidal organisation structure.

The implementation should demonstrate the connectivity of priorities of the academic servant leaders at three different levels where the priority of presidential leaders is to support the decanal leaders and the priority of the decanal leaders is to support the departmental leaders so that these departmental leaders can understand and meet the primary needs of their lecturers.

4.3.2.2 Organisational transition

The previous section has explained hierarchical leadership as being an important part of the context providing the background for how academic leadership on the case campus is understood by participants. In this section, the researcher will explain the transitional nature of the campus where the academic leaders are leading. This theme emerged as important from answers of the four academically supporting leaders of the campus and twenty academic leadership when asked about their leadership situation. Bill, who is responsible for the implementation of servant leadership says:

‘...a change is clearly needed if the case campus wants to return to its identity. I don’t see a revolution as the way to do so but rather an accelerated evolution. This is the process which involves many Christian concepts being accepted as the foundations of the campus’s management. A change which shifts the campus from a campus that is for Christians into one that is a truly Christian campus’ (G3, 2).

Besides a transition in relation to its faith-based identity, six of the eight academic leaders mentioned above, also stated about tolerance and cohesiveness. Richard stated this in his following statement:

‘As a Christian University, this campus is part of its city and country. We keep our identity but we also realise that we are part of an Indonesian society. We should have the capability to work together with others from various backgrounds. In fact, there are quite many employees and lecturers who are not Christian. Therefore, we should be respectful in carrying out our identity as a Christian campus’ (G1,1).

Jessica described her interpretation that the change is related to the campus’ quality:

‘We need to have the quality mindset. The case campus cannot run as a mediocre one. It should prioritise educational quality. We should fulfil the standards, especially in research and academic publications. I can see that the current academic leadership is challenged to do this change and the top leaders have seriously committed themselves to monitor the achievement of the campus’s targets’ (G2, 2).

Dan, one of the presidential leaders confirms Jessica’s opinion and adds:

‘The campus is going to an organisational change. In the past, it is enough for a lecturer to have a bachelor degree as long as the lecturer has quite an extensive consulting experience. However, since 2010 our government has been very serious in increasing the research quality and quantity of its universities. I believe you have heard that by 2014 a lecturer must be at least a holder of a Masters’ degree and every lecturer must be certified as a lecturer. This means an academic leader has to ensure that his or her followers are being upgraded’ (G1, 2).

The evidence above clearly shows that the case campus has experienced an organisational transition as it is required to upgrade the professionalism and qualification of its lecturers. This for Dan means that the academic servant leaders have the responsibility to navigate their academic unit. These findings refute Russell and Stone’s (2002) and Matteson and Irving’s (2006) idea that servant leadership is only suitable for organisations that have a stable environment. However, like any other leaders who subscribe to different leadership approaches, servant leaders should be trained to cope with their organisational changes. Leadership trainings also happen in the case campus although its effectiveness is still being questioned. This indicates that the implementation related to the change in the case campus

was not well. Twelve departmental leaders shared their experience when they joined a mandatory leadership training programme as a training that was too 'heavenly'. Dayton expressed this finding in his following statement:

‘...Biblical reflection after biblical reflection. Well, I am not saying that it is not important. I felt that the Leaders Annual Meeting was too theoretical and ‘spiritual’. I was expecting more sessions or workshops about Higher Educational outlook and strategy or even how to manage an efficient budget. It was like we were in heaven and somehow not being prepared to deal with the ‘battleground’ (G1, 24).

The above quote clearly shows that the case campus has yet to establish a training programme that prepares the academic leaders to implement the best practice of Christian campus that pursues quality.

This section has presented the findings related to the transitional nature of the case campus. The transition is related to the identity of the case campus as a Christian campus and the corresponding higher educational quality expected of the case campus. This expectation is not only stated, but also implemented in the form of performance targets. This finding also has displayed the expectations of the informants that the transition of the case campus should lead it to become a campus that is not only both faithful to its identity and excellent in its higher educational quality but also able to carry out its roles in a plural society.

Higher education is a sector that is known for its reluctance to change and this also can be seen in the case campus. As explained in Chapter 1, the case campus waited for almost forty years before setting its first postgraduate programme. This means that the case campus is growing more in the variety of its undergraduate programmes instead of in the depth of body of knowledge in its postgraduate programme. In Indonesia, the academic activities of every HEI, based on the government regulations no.12/2012 are expected to generate graduates who have the right attitude based on the values of Indonesians, the general responsibility of a

scholar, the capacity to apply what they have studied and the mastery of the knowledge related to their academic programme of choice (Dikti, 2012).

As one of the private universities in Indonesia, the case campus should be accredited by the government (DGHEI, 2012). However, the case campus sees the accreditation status as a prestige which does not really affect their financial sustainability. The case campus, as explained in Chapter 1, has been serving students from certain backgrounds and these students entered the case campus based on this reputation rather than their governmental recognition. One of the reasons for this anomaly is the trust of Indonesians in their own government that has just started to bounce back due to the result of the last general election in 2014 (Hermawan et al., 2014).

Despite the idealism previously mentioned, learning cannot be separated from the condition of the learner and how the learner learns (Ramsden, 2003; Ambrose et al., 2010). These realities should be properly understood by the lecturers so that they can use proper teaching methods. The academic leaders mentioned that they should lead academics who are teaching the undergraduate students who are mainly characterised as passive and pragmatic. This means, academic leaders of undergraduate programmes should encourage the lecturer and the students to engage effectively. In relation to research, lecturers of undergraduate programmes must be able to integrate their intellectual investigation with the other two academic roles: teaching and service.

The transition from a teaching-intensive university into one which also values research has influenced how the academic servant leaders enact their academic leadership. More often, these leaders should set aside the individual needs of the academics and prioritise the

institutional achievement related to research. However, the case campus also has been experiencing a transition regarding their identity as a Christian campus. The Board and the top leaders agreed that starting from 2003 the case campus had to be a caring and global Christian university. This means the case campus should achieve its higher educational excellence based on its Christian values rather than to be recognised as a campus for the Christians (YPTK, 2004). A Christian world-class university means a university which communicates its Christian values to the plural world in a respectful manner.

Such a university should be the environment where its academics are known for their insightful teaching, excellent and ethical research, and compassionate community service. This means, servant leadership for the case campus despite the strong affiliation to Christianity should be inclusively done whereby people from different faiths are served without having to experience workplace proselytizing (Sendjaya, 2015). However, this spirit is still transitional with all the positives and the negatives. Most of the academic leaders stated that the Christian faith of the case campus had not been lived out in such a way to answer the problems of their academic leadership. They expect that the movement to be faithful to the Christian identity should also effectively drive the effort of the leadership of the case campus to deal courageously with its structural issues such as the career development of the academics and the lack of trust from the Governing board.

In summary, the case campus must deal with the organisational changes. As one of the HEIs in Indonesia, the case campus is expected to be a university that is strong in teaching, research, and service. Besides this scholarly change, the change of the organisation also involves the case campus's process to redefine its faith-based identity. Every academic servant leader of the case campus should manage these two forces so that they can be handled

effectively. This means, returning to the faith-based identity should inspire the case campus to be a campus that is inclusive, respectful, and fruitful. Every academic servant leader must ensure their service can be the blessings for all followers from all religious backgrounds. Academic servant leaders lead their followers so that these lecturers can reach their full self and thus their full potentials; producing scholarly works for the betterment of society.

4.3.2.3 External opportunities

When asked about how the academic leaders ensure their leadership success eighteen academic leaders mentioned about the external opportunities. Dan stated his opinion as follows:

‘Yes, there are now a lot of opportunities given by the government. Higher educational funding is looking for recipients. Research grants, PhD scholarships and higher educational improvement funding are there. Therefore, we need to increase the capacity of the campus to grab these opportunities’ (G1, 2).

External opportunities also exist in the form of international cooperation. Robert clearly says this:

‘I returned to my alma mater overseas and tried to convince our campus to do a student exchange with my former university. I negotiated my former campus that although the case campus is not the best one in Indonesia, it has students that have a strong financial capability. The representative of my former campus was convinced because he knew that international exchange program for Indonesians has not being back up by the funding from the government. There are many overseas universities that need to be convinced that cooperation with our campus will be materialised. This optimism is based on the financial strength of the family of our students’ (G1, 1).

Seven out of the eighteen academic leaders mentioned about competition that was coming from other campuses. The external threat is mentioned as institutions that attracted not only the lecturers of the case campus but also the potential students. Hillary expressed this finding in her following statement:

‘...well, we have to admit that our competitor is aggressive. The competitor made open offers to our full-time lecturers. They targeted the lecturers who already had high qualifications. The potential students also often compared our campus to the competitor. I hope that our campus will improve its bureaucracy to compete stronger...’ (G1,23).

However, five of these seven academic departmental leaders expressed their confidence that the case campus will have the edge over the rival campus. Enoch expressed this his thought in relation to competition in his following statement:

‘There was a sense of crises when the rival university begun their operation. The founding figure of my department was the head of the programme at the rival campus. However, I am confident with my programme. The name of this case campus has a strong positioning inside the mind of the people of this city. I was welcoming our ex lecturers who have worked for the rival campus to attend certain seminar in our programme. I believe that the most important thing is my department has to be ahead of theirs’ (G1, 13).

The data above shows that the leadership enactment of the academic servant leaders is related to external parties. These parties present both opportunities and threats for the case campus. These external conditions cause the case campus to improve its capacity to respond to the ever-present forces.

McCaffery (2010) argues that every HEI must deal with its external stakeholders. Competition and collaboration among colleges and universities occur in many forms both locally and internationally. The academic leaders of the case campus mentioned that the case campus has several external stakeholders that it must deal with namely: The Directorate General of Higher Education, alumni, high schools, companies, overseas universities, and competitors. The collaborations with these external parties have produced higher educational programmes such as scholarships and grants for the lecturer, guest lecturing, student internship and student exchanges. This section will explain how these external parties have driven the case campus to improve its academic and administrative process.

The academic servant leaders have different attitudes towards the alumni. More than half regard them as partners in running the department by being guest speakers and event sponsors. These alumni are engaged primarily in testifying to the relevance of what they have learned to what they have been doing in the 'real world' as the researcher has explained in section 4.3.1.5. However, in this section opportunities, academic leaders also mentioned that they saw their graduates as the potential lecturers for their programme. Hillary stated her opinion in this following statement:

'There are quite many great graduates that have the potential to be the future lecturers of my program. I am an alumnus of this campus. My former thesis supervisor invited me to teach as one of the full-time lecturers. However, in this era, it is not allowed for me to recruit the students because they would still have no Masters degree. What I do is to see them as the potential lecturers or at least a part-time lecturer. Part-time lecturing can be also the 'internship' period of a graduate when s/he can ensure whether s/he is fit for the lecturing job' (G1, 23).

The evidence above shows that the academic leaders of the case campus considers their graduates as the external partners who can be the potential lecturers of the programs. These alumni are also viewed as practising professionals who can give invaluable input to the academic leaders. The academic servant leaders should ensure that the alumni can confirm the quality and reputation of the case campus by witnessing themselves on the latest development of their alma mater.

Besides the alumni, the high schools especially the ones who are in partnership with the case campus are considered as an important external factor. This happens some of the academic leaders should also be marketers of their academic programs. Michael confirms this in this following statement:

'In response to our declining admission, my department has to contact the high schools. I coordinate my lecturers so that they have the schedule to teach or being the tutor for the high school students. This extracurricular activity for the high school students is also used as our platform to introduce our academic program' (G1,17)

They should deploy the academics to be the extracurricular teachers at certain high schools and to supervise the committee responsible for conducting competitions for the students of the partner high schools. This non-academic activity is considered as one of the academic leaders' jobs that hinders them from carrying out their primary jobs let alone carrying them out in a servant leadership manner. The headmasters, school counsellors and the students are part of the society which could also be served by the academic servant leaders. In other words, these academic servant leaders should look at the high schools and their students as members of the society that should be influenced by the values of servant leadership.

The academic servant leaders serve in an undergraduate program that values a direct connection between theory and practice. This means, the academic leaders should cooperate with companies in the form of internships or apprenticeships. In practise, the students do between one and six-month internship in a company. This program requires the academic leaders to plan and communicate intensively before, during and after the internship programs. Sally, one of the departmental leaders mentioned that she should manage an internship program:

‘The nature of the academic program requires the students to have a practical competency. This means every student must have an internship program. The students of my program will have to plan their internship program. My lecturers also must be the internship supervisor of the students. Business institution is one of the important partners of my program. Besides providing the experience for the students, fruitful collaborations can be one of the significant marketing contents for my academic program’ (G1, 15).

Despite the existence of an institution-wide unit handling the internship, most of the academic leaders must assign one or more academics to be the internship coordinator. The process can be unpredictable, consuming time and energy. However, the domino effect of the program can be enormous especially when the academic servant leaders see these companies as the ones that should be assisted by the research and consultation done by the academics.

Besides cooperation with companies, the academic servant leaders should preserve and develop international collaborations. There is still no indication that servant leadership of the academic leaders of the case campus has been felt by the external partners as it should be. Greenleaf (1977) suggests that servant leadership requires the servant leaders to server towards the public service. However, in this research, the engagement with the external parties tend to be seen as the one that benefits the case campus.

Driven by the expectation and the capacity of the students of the case campus, the academic leaders should manage international collaborations. These collaborations could be in the form of student exchanges, dual degree, joint summer programs and community services. Dan as one of the presidential leaders shared his opinion about the international education:

‘One of the major concerns of our president is the international education for the student. He believes that international education brings a lot of benefits for the campus. English proficiency will be increased, students will have an international education experience and the campus can have a higher international reputation. However, these benefits are not coming to us automatically. The campus must improve its facility, information system and academic quality. International exchange means that the campus also must be ready to host international students’ (G1,2)

In practise, academic servant leaders should be involved with international education process. This means they must ensure that their curriculum is ready for the international programme. The readiness of the curriculum will enable them to send their students and to accept the students from abroad. Academic servant leaders are the ones who will improve the external parties of their organisation (Greenleaf, 1977). However, the evidence of this research indicate that the academic servant leaders of the case campus has not look perceived the external parties as the ones who will get the service. This does not mean that the academic servant leaders of the case campus have not done anything to their international partners. This

simply mean that it needs another research to explore how the external parties of the case campus perceived the service of the academic leaders of the case campus.

The case campus according to Fitriya (2012) is not the only private university serving a specific group of people (Chinese Indonesians and or Christian Indonesians) but their competitors are not as fierce as the one which started its higher educational service in 2006. The owner of this rival university who used to be one of the board members of the case campus is one of the property tycoons of Indonesia. This campus values entrepreneurship above anything else and therefore attracts many of the 'haves' of Chinese Indonesians to pursue their higher education with them. More than half of the middle leaders of the case campus mentioned how they should deal with this new campus. Currently, the new campus already has thousands of students and several Master degree programs. Enoch, one of the departmental leaders recalled:

'I still remember the year when Campus X was starting its higher educational service. Many strategic places of our city were set up with the banners of the new campus who offered entrepreneurship as its core value. Unfortunately, the new campus was relying a lot on 'old lecturers'. My program was so affected as many main lecturers of my program moved to the new campus. The number of students was also affected. However, after a while, I feel that we should be ready with this competitor and react wisely to its moves. One day, I allowed my former lecturers who are now working for the competitor to come and visit the campus. I think in this era, we can't compete by concealing our organisation. We must be opened but we must keep on improving ourselves. This attitude will keep us ahead of the new campus' (G1,13).

The academic servant leaders of the case campus mentioned that this rival university has impacted student intake numbers. However, they are confident that the good students like the ones with good English or a seriousness to learn will still choose the case campus. The more alarming situation is the fact that quite many academics of the case campus have decided to move to the rival campus mainly for better financial rewards. This is one of the dilemmas of

the servant leaders where on the one hand they must respect the autonomy of their followers and on the other they should ensure that their students would not lose a good lecturer.

These academic leaders tend to let their followers consider their choices and won't influence their decision to move or to stay. Half of these leaders said it would be difficult to lead a follower whose heart is no longer with the case campus. In relation to the findings, many academic servant leaders of the case campus indicated that competition is needed as the external driver for the case campus. Servant leaders are the ones who improve their organisation in such a way so that they can serve their followers better. In their service, these servant leaders will not focus their effort on defeating their competitors.

Greenleaf (1977) did not mention about how should servant leaders deal with the competitors of their organisation, however, the scholar mentioned that servant leaders should improve the society. The academic leaders of the case campus stated that they their competitor can be used as the external driver for the improvement of the case campus. On the contrary, this means, servant leaders must serve in such a way that make their organisation better which in turn can be perceived as the external driver of the improvement of their competitor. It will need another research to know whether the competitor of the case campus has experienced the indirect effect of the service rendered by the academic servant leaders of the case campus.

In summary, the external factors present both challenges and opportunities for the academic servant leaders. The case campus has made various collaborations with its external parties. These collaborations drive academic servant leaders to increase the capacity for the case campus since collaborations should benefit both parties. Besides the drive for increasing the capacity of the case campus, the academic servant leaders must deal with competitions

coming from the case campus's rival universities. The wisdom in dealing with these rival competitors is needed as the academic servant leaders must serve their students and lecturers who will compare the case campus to its rival.

4.4 Research Question 3: How can servant leadership be theorised?

In section 4.2, we discussed the motivation and characteristics of servant leaders on the case campus and in section 4.3 we discussed how servant leaders on the case campus enact servant leadership in their context. This section will explain the researcher's proposed theory of academic servant leadership based on the previous sections. This section is important as it is dedicated to answer the third research question on how servant leadership can be theorised. The new theory that the researcher wants to put forward considers the motive of a servant leader, the characteristics of a servant leader, the enactment, and the contextual factors of academic servant leadership. These themes are important for the academic servant leaders given that they should lead their campus so that the higher educational institution can pursue the truth and improve the society.

In my research on the case campus, I found that servant leadership stems from the leader's conviction that s/he is a servant. It takes a strong and pure motive for a leader to be a servant. The interviews confirm that servant leaders on the case campus have three motives: service, influence, and improvement. Their willingness to serve stems from their perception that being a servant is personally meaningful. Servant leaders put meaning on their service based on their spiritual values which they learn from their religious (Christian) teachings. Based on Christian teachings, every servant leader is called to serve out of his or her servant heart which is full of the sense of gratitude. This sense of gratitude comes from his or her belief

that s/he has received an unconditional love from a transcendental being. Besides the spiritual service, the academic servant leaders also confirm that they serve out of their practical service. Practical service as a motive means a motive that comes from the practical reality that emerged prior to the appointment of a servant leader.

This research finds that despite the faith-based identity of the case campus, not all academic leaders expressed spiritual service as their motive for servant leadership. This means the willingness to serve might not be out of the spiritual belief of the servant leaders. Furthermore, this research confirms that academic servant leadership is motivated by 'influence' and 'improvement'. The former means that the influence of the higher-level leader and the servant leader's desire to influence others are also motives for servant leadership. The latter means that an academic servant leader's willingness to serve is because of their desire to improve their organisation. It is very difficult to know one's motive and therefore it is important to crosscheck the spiritual motive of a servant leader against his or her desire to influence others and to improve his or her organisation. This will alleviate the case campus from appointing academic servant leaders who appear and sound very 'spiritual' but do not really have the desire and commitment to transform their followers and organisation.

This research corroborates Sendjaya's view that servant leaders lead as the logical consequences of their belief that they are a servant (Sendjaya, 2015). As servants, the academic servant leaders cultivate the servant heart (Page and Wong, 2000) as the primary reason a servant leader has the natural feeling to serve (Greenleaf, 1977). This research confirms that on the case campus, many of the academic servant leaders draw the meaning of being a servant from the Christian teaching where their servant heart is believed to be the

result of their spiritual transformation. The spiritual transformation that is based on God's unconditional love is believed to have changed the servant leaders from the slave of sin into the disciples of the Truth (Page and Wong, 2000). The researcher argues that this spiritual transformation is one of the possible explanations why servant leaders have the conviction that they are servants who have the servant's heart. Despite the willingness to serve, servant heart as the core of servant leadership motives is also full of the desire of the servant leaders to influence their followers and to improve their organisation.

The previous paragraphs have explained how motive for servant leadership reflects the willingness of a servant leader not only to do leadership practices based on servant leadership but also to his or her humbleness to be a servant. As servants, servant leaders serve as the extension of their being. Their service is driven by their spiritual values and confirmed by their desire to influence their followers and improve their organisation. Servant leadership motives which stemmed from their conviction that they are a servant influences their commitment to have the characteristics of a servant. In other words, why they want to be servant leaders (their motive to serve) seems to influence who they are as servants.

In my research on the case campus, I found that there are three clusters of characteristics of a servant leader: spiritual, intrapersonal, and relational. The spiritual characteristics consist of the transcendental spirituality and sacrifice. Servant leaders who have a transcendental spirituality perceived their life (including their leadership) meaningful as they connect their life and leadership to a transcendental being. Wheeler (2012) argues that meaning for servant leaders can also emerged from their belief that their leadership is for a worthy cause such as organisational values. In this context, the organisational vision and values are transcendental values namely love, integrity, growth, humility, and truth. The spiritual values of a servant leader might come from his or her conviction of a transcendental being or organisational

values. However, in servant leadership, these espoused values should be side-by-side with the sacrificial mindset of the servant leader.

The spiritual characteristics describe how academic servant leaders put meaning on their life and their servant leadership. Servant leadership means sacrificing for others because of a transcendental belief or values. This mentality of service drives a servant leader to keep on improving him or herself to ensure that his or her service is meaningful. This means a servant leader must have a strongly healthy intrapersonal relationship. This proportional self-perception is manifested in their humility, credibility, and authenticity. In this research, these three characteristics are inter-related. An academic servant leader is an academic who despite his or her credibility chooses to remain humble and authentic. This authenticity causes the academic leader to be comfortable with everything that s/he is and her/his humility enables the academic leader to keep on learning and improving his or her credibility to serve others better (Farling et al., 1999).

Alongside the spiritual and intrapersonal characteristics, the relational characteristics explain how academic servant leaders relate with others especially their followers. In this research, the researcher has discussed two characteristics: love and stewardship. Besides being passionate about knowledge every academic should have love for the students. This means as the leader of the academics, the academic servant leader should also love the students and facilitate their colleagues also to love their students. In this research, in facilitating their colleagues to serve their students, these academic servant leaders cultivate a stewardship mentality. Relating as a steward means the academic servant leaders are entrusted with the authority, resources, and facilities by the organisation to ensure that their

followers/colleagues can perform at their best. In other words, academic servant leaders are stewards who serve their colleagues.

Besides the motives and the characteristics of a servant leader, this research also raised some interesting findings about how servant leadership is enacted. The researcher found five kinds of enactment are important: 'pergumulan', individual meetings, institutional meetings, dealing with conflicts and fostering collaborations. These enactments are interrelated. 'Pergumulan' is a process where servant leaders deal with their dilemma. In the process of 'pergumulan' a servant leader is not only reflecting and contemplating by him or herself but also meet others as one of the solutions or confirmations for the matter related to the 'pergumulan'. In their effort to solve their 'pergumulan' academic servant leaders create collaborations and reconciliations through conducting both individual and institutional meetings. Academic servant leaders also find the strategic value of informal meetings in relation to the effectiveness of institutional meetings. This research therefore argues that the enactment of a servant leader is an interrelated enactment and should be improved to be closer to the principles of servant leadership.

The researcher suggests that the motive for servant leadership influences the characteristics of servant leadership which eventually influence the enactments of servant leadership. 'Pergumulan' or spiritual struggle, individual meetings, institutional meetings, mediating with conflicts and starting and sustaining collaborations can also be the actions of academic leaders who subscribe to other leadership approaches. However, these actions are uniquely servant leadership's when they are done as the extension of the characteristics of the servant leader (Page and Wong, 2000). In servant leadership, why a servant leader wants to be a servant leader (servant leadership motive) influences who a servant leader is (servant leaders'

characteristics) which eventually influences what a servant leader does (servant leadership enactments).

This research confirms that in enacting their servant leadership, academic servant leaders must deal with three contextual matters of the case campus namely the hierarchy of academic leadership, organisational changes, and external factors. These three contextual matters emerge as the academic servant leaders must deal with the tensions between processes and results in the sector of higher education.

The hierarchical mechanism presents the dilemma whether a servant leader should prioritise the institutional demand over the individual primary needs of his or her followers. Servant leadership organisation perceived their hierarchical structure as a flexible diamond structure by which the top-level leaders involve their lower level leaders in their goal or target setting. Furthermore, leaders at the higher level will serve their followers (leaders at the lower level) so that these lower-level leaders can achieve their targets. This means, servant leaders at three different levels should establish the chain of servant leadership and this chain must start with the Governing Board. Servant leadership that comes from the Board will create the climate of trust in the case campus which will enable the academic leaders to trust and empower their lecturers to serve the society. Their service is being done not just by complying to the government regulation related the quality and performance of Indonesian HEIs but also by making these regulatory indicators relevant for the society.

The organisational changes present the challenge for the academic servant leaders to be both faithful to their organisational faith-based identity and fruitful in terms of their campus' academic achievements. Servant leaders understand that one of their services to their

followers is in their relentless effort to make the organisation better. However, they also motivate their followers to be part of the effort.

Academic servant leaders have the roles to fine tune the organisational changes so that these changes are not only accepted by the followers but also used by these followers as the inspiration to improve their improvements. In this context, the decision to be a Christian campus should be lived out as a campus which genuinely welcomes lecturers and students from different religious backgrounds, effectively produces excellent academic results and become the driving force for a cohesive society.

The external factors which consist of the government, alumni, high schools, companies, overseas universities, and a new rival university have been giving certain challenges for the academic servant leaders. Academic servant leaders should see them as the external driving forces for improving the capacity of the case campus. The improved capacity is expected to improve the chance for the case campus to create and sustain productive collaborations. In the same time, this improved capacity and productive collaborations will enable the case campus to deal with its rival competitors wisely.

One can draw these different factors together as follows in a theory of how servant leadership takes place on the case campus. Figure 9 (below) illustrates that the motive of servant leaders influences their characteristics. These characteristics are organised as concentric circles of different kinds of characters around a core. They influence what the servant leaders do to enact their servant leadership. However, the hierarchical nature of the organisation, the organisational transition and the external factors impact the five enactments of academic servant leadership. The theory of academic servant leadership in the academic sphere of HE is intended to advance the theory of servant leadership. Besides for the advancement of the

theory of servant leadership, the proposed theory will help the case campus or any other campuses committed to servant leadership to evaluate their organisation, leadership development programme and their academic leadership.

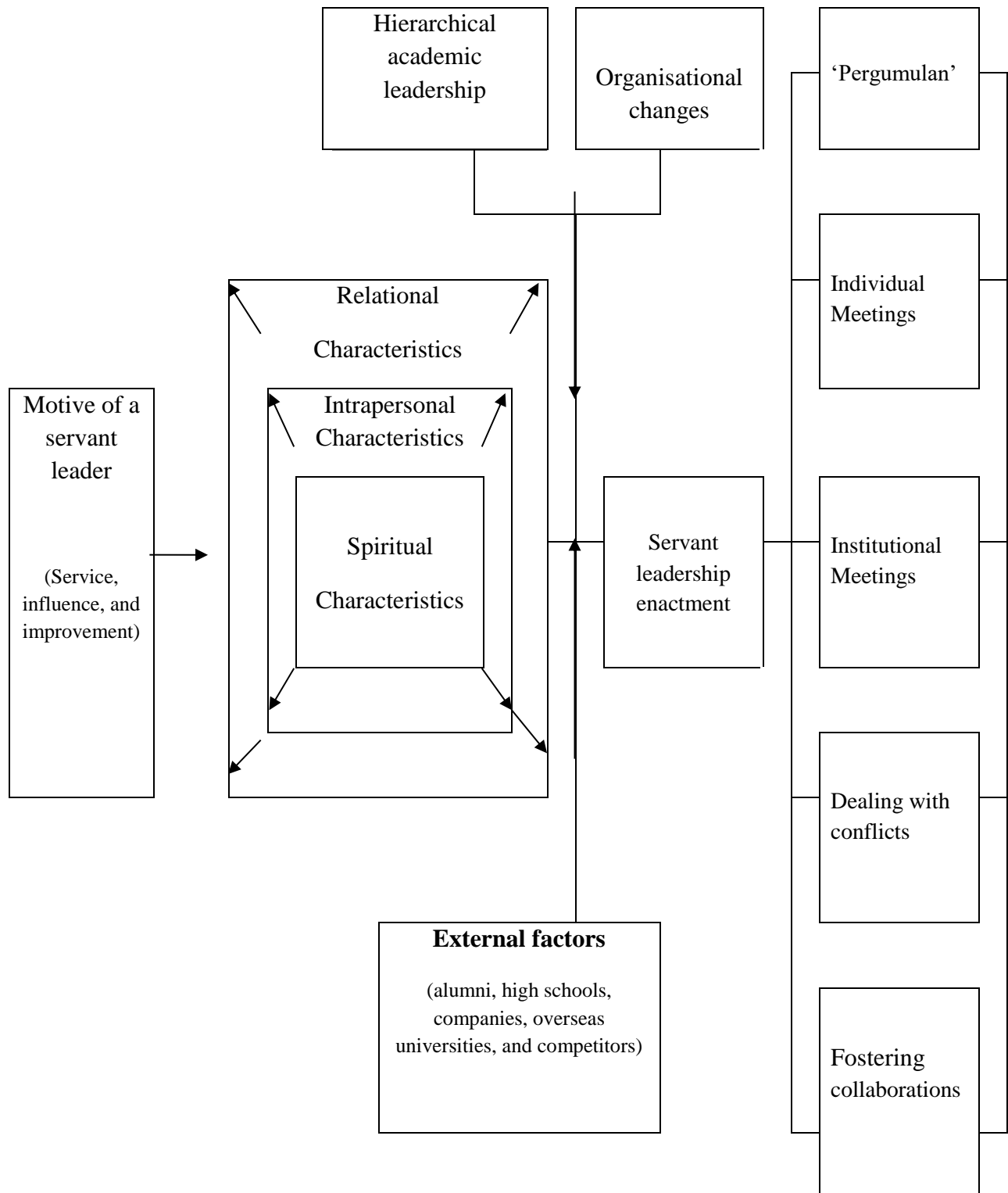


Figure 9. The Proposed Framework of Academic Servant Leadership

The proposed framework of academic leadership explains how servant leadership is enacted or practised on the case campus and is expected to enable the case campus to solve many tensions faced by its academic servant leaders. The selection of an academic servant leader should ensure that the leader has the servant leadership motives while the leadership development program of the case campus should shape the spiritual, intrapersonal, and relational characteristics. Leadership training might also be helpful if it touches the issues of hierarchical structure, organisational changes, and the external factors. However, the case campus starting from the Board should support the academic servant leadership enactment by equipping the academic leaders with the necessary systems and resources so that these academic leaders are able to serve their followers excellently.

CHAPTER 5: CONCLUSION

5.1 Summary of the Research

This research aimed to evaluate the practice of servant leadership in the context of HE and to advance the theory of servant leadership. These aims were achieved by exploring the servant leadership experience of the academic leaders of a faith-based university in Indonesia. The case campus has adopted servant leadership as its particular leadership approach and therefore encourages its academic leaders to lead under the principles of servant leadership. Twenty-six academic leaders and four non-academic leaders were interviewed about their perception of and practice related to academic servant leadership. The answers of the academic leaders were not only triangulated internally but also triangulated to the answers of the non-academic leaders. The next sections will summarise the researcher's analysis related to each research question.

5.1.1 How do the academic leaders describe and understand their servant leadership?

The academic servant leaders stated that they understand servant leadership as a leadership approach that should be rooted in the motive and characteristics of the servant leader. The researcher argues that academic leaders lead because they want to serve and influence others and to improve their organisation. In relation to influence, however, this research argues that lecturers are willing to be an academic leader because of the influence of his or her leader. This research suggests that these motives are based on the leaders' spiritual contemplation and practical concerns. The details of each motive can be seen in Table 26. This research also

argues that improvement should come from influence and influence should stem from a servant leader's genuine willingness to serve.

Table 26. The Motives of Academic Servant Leadership

| No | Motives | Explanation |
|----|-------------|---|
| 1 | Service | A motive that relates to servant leaders' willingness to serve based on their spiritual contemplation and practical perception on the role of an academic leader. |
| 2 | Influence | A motive that relates to servant leaders' desire to make others better. This motive exists because of others' influence on the servant leaders. |
| 3 | Improvement | A motive that relates to servant leaders' drive to improve their organisation. |

Besides on these inner motives, this study describes a servant leader as a leader with three concentric characteristics: spiritual, intrapersonal, and relational characteristics. The spiritual characteristics are the core characteristics that expand into intrapersonal characteristics which will further expand into relational characteristics. The detail of each characteristic is explained in Table 27.

Table 27. The Characteristics of an Academic servant leader

| No | Characteristics | Explanation |
|----|-------------------------------|---|
| 1 | Spiritual | The characteristics that explain how a servant leader draws the meaning of his or her leadership and how s/he manifests this meaning into sacrificial mindset. |
| 2 | Intrapersonal Characteristics | The characteristics that explain how a servant leader understands him or herself based on his or her spirituality. These characteristics include humility, credibility, and |

| | | |
|---|----------------------------|--|
| | | authenticity. |
| 3 | Relational Characteristics | The characteristics that explain how a servant leader relates with others based on his or her intrapersonal characteristics. These characteristics include love and stewardship. |

The researcher argues that in servant leadership, it is fundamentally the motive of a servant leader that influences their other characteristics; these emerge from a basic service motive.

5.1.2 How do the academic leaders describe and understand the enactment of servant leadership?

The academic leaders describe and understand their servant leadership as a leadership process which consists of ‘pergumulan’, individual meetings, institutional meetings, dealing with conflicts and fostering collaborations. The detailed description of these actions can be seen in the following table.

Table 28. The Enactments of Academic Servant Leadership

| No | The actions of a servant leader | Descriptions |
|----|---------------------------------|---|
| 1 | ‘Pergumulan’ | Servant leadership action that deals with intrapersonal reflection on the values of servant leadership. |
| 2 | Person-to-person service | Servant leadership action that includes personalised meeting with the follower to understand the follower’s needs. |
| 3 | Institutional meetings | Servant leadership action that involves both formal and informal organisational meetings to negotiate for better organisational situations. |

| | | |
|---|--------------------------|---|
| 4 | Mediating conflicts | Servant leadership action which deals with the reconciliation of conflicts or disputes. |
| 5 | Fostering collaborations | Servant leadership action which deals with the creation and maintenance of formal and informal cooperation. |

This research argues that servant leadership actions might begin with a ‘pergumulan’ or spiritual struggle within the servant leader him or herself. This sense of spiritual struggle starts from the moment the servant leader contemplated his or her decision to take the leadership position and continues as the servant leader engages in meeting and serving his or her followers. Actions for a servant leader means understanding and meeting the needs of his or her followers through personal service, organisationally collective decision making, mediating conflicts, and fostering collaborations. These actions demand the wisdom of a servant leader to handle the dilemma that exists within him or herself, between followers and between the follower and the organisation.

Besides the enactments of academic servant leaders, this research has discussed three contextual factors that are influential for the servant leaders in enacting their servant leadership namely: hierarchical organisation structure, organisational changes, and external engagements. The first influences how a servant leader enacts his or her service for the followers since s/he will always be the leader and at the same time the follower of others. This presents the classic dilemma of a servant leader between serving the needs of the followers or complying with the demands of his or her leader.

Besides the hierarchical nature of academic leadership, this research also argues that the enactment of academic servant leadership cannot be separated from the organisational changes and the existing external opportunities and challenges (See Table. 29). The servant

leaders of the case campus should deal with three organisational changes related to the identity and the level of performance of the case campus while for external opportunities and challenges they should deal with the government, high schools, alumni, business institution and rival university.

Table 29. Three Contextual Matters of Academic Servant Leadership

| Contextual Matters | Descriptions | Relevance |
|--|--|--|
| Hierarchical academic leadership structure | This contextual matter happens in the HE sector, where every academic leader should lead in a hierarchical structure which consists of three levels: departmental, decanal and presidential. | The hierarchy influences the academic servant leaders in prioritising the needs of the followers. |
| Organisational changes | This contextual matter explains how a servant leader must deal with main organisational changes namely: organisational identity and organisational performance measurement. | The organisational changes influence the academic servant leaders as they should balance the professional and personal growth of their followers. |
| External engagements | The external opportunities and challenges of the organisation as the context of servant leadership. | The external engagements influence the academic servant leaders in their way to find external solutions for their organisational matters and to react properly to the competition presented by rival HEIs. |

The first influences how a servant leader enacts his or her service for the followers since s/he will always be the leader and at the same time the follower of others. This presents the classic dilemma of a servant leader between serving the needs of the followers or complying with the demands of his or her leader.

5.1.3 How can servant leadership be theorised?

Servant leadership in this research is theorised by reviewing the findings using the servant leadership model suggested by many scholars. The findings and discussion chapter has analysed four major elements of servant leadership, namely: motives, characteristics, enactments, and context. Two comprehensive servant leadership models by Page and Wong (2000) and Van Dierendonck (2011) (explained in Chapter 2) have enabled the researcher to construct his own academic servant leadership model based on data gathered on the case campus (See Figure 9, p. 165). This model summarises best how all of the different factors in play in servant leadership operate together to help explain how leaders on the case campus conduct their leadership.

According to this model, academic servant leadership in a campus begins with the motives of the lecturers for becoming academic leaders. This motive reflects a combination of service, influence, and improvement. Academic servant leaders lead because they want to serve others and by doing so they influence others and improve their organisation. In their position as an academic servant leader, lecturers must nurture certain characteristics that enable them to

function (serve) their followers. Serving their followers is not separable with organisational challenges where the servant leadership takes place.

Academic servant leaders are the ones who have spiritual, intrapersonal, and relational characteristics. This research describes spiritual characteristics as the ones that involve transcendental spirituality and sacrificial mentality. Page and Wong (2000) argue that the spiritual characteristics will influence the intrapersonal and relational characteristics of a servant leader. From the interviews, it was found that effective academic servant leaders have three intrapersonal characteristics: humility, credibility, and authenticity. These characteristics enable academic servant leaders to have a constructive self-image which will enable them to relate with their followers. The spiritual and intrapersonal characteristics are the enablers of academic servant leaders in treating their followers correctly. In this research, academic servant leaders love their students and perform a facilitative role for their lecturers.

Sendjaya (2015) argues that the characteristics of servant leaders influence their behaviour. The characteristics of academic servant leaders cannot be disassociated from the five ways in which they enact servant leadership: 'pergumulan', individual meetings, institutional meetings, mediating conflicts and creating collaboration. These academic leadership actions cannot be separated from the characteristics of the servant leaders because these acts must be done based on the 'servant-being' of the servant leaders. This consistent practise should generate a genuine service that inspires the followers to change and have the willingness to be the servant leader themselves.

Academic servant leadership enactments are not performed in a vacuum. These actions should be performed in a context that has its own problems and challenges. This research

confirms that academic servant leaders in higher education must serve in an organisation that: has a hierarchically organisational structure, is experiencing an organisational transition, and should deal with its external challenges. In relation to the hierarchical structure academic servant leaders must serve collectively in what can be called as the chain of service of academic servant leaders. Chain of service means the top leaders will serve the middle leaders and these middle leaders will serve the lower leaders. This must be started from the Governing Board. In dealing with transition, academic servant leaders should strike the balance between individual needs and institutional demands. The key to balance the two is the discerning ability of the servant leaders in differentiating the needs and the wants of the followers. Lastly, in relation to external challenges, academic servant leaders are expected to seize the opportunity provided by the external factors (i.e. alumni, other local educational institutions, and international campuses).

5.2. Implication of the Findings

This study implies that academic servant leaders lead based on three motives of service, influence, and improvement. The service provided by these servant leaders is expected to be the extension of their characteristics. This means the leadership development of the case campus should be constructed in a way where the potential leader's motive could be purified and characteristics could be shaped. This cannot be separated from mentoring and shadowing as the methods for generating future academic leaders (Covey, 2004). Given the importance of motives and characteristics for effective servant leadership, it follows that the selection system of the HR department of the case campus should ensure that when an individual applies as a lecturer to the university, s/he does so with the motive to serve, influence and improve the people in the organisation. This early detection for Bolden et al. (2012) is

important to ensure that the motives of the applicant will be manifested well when s/he is accepted as academic staff by the case campus. The pure motive of the applicant should be manifested into his or her service in teaching, research, and service.

The study also implies that the implementation of servant leadership on the case campus needs to be improved. To do so, the academic servant leaders must influence their surroundings both organisationally and personally. Organisationally, the top leader should clarify the organisational implementation of servant leadership to the Governing Board that has been lukewarm in supporting its own written endorsement of servant leadership.

This research confirms that servant leadership should be understood as a leadership concept that involves the concepts of shepherd leadership and stewardship, respects diversity and manifests itself in the sacrificial acts of the servant leaders. This clarification is needed to ensure that servant leadership can be implemented on the case campus as a leadership approach that is inclusive and respectful. Personally, every leader, starting from the top, can inspire his/her followers to implement servant leadership by demonstrating the characteristics of a servant leader (Barbuto and Wheeler, 2006). The results of the individual movement will be one of the persuasive arguments to the Governing Board to be more confident in its decision to endorse servant leadership.

These individual movements should be accompanied with institutional leadership trainings that embrace servant leadership values without necessarily using the label of servant leadership. Academic servant leaders can prepare the material for such training by listening to the concerns and suggestions of their followers related to the content and format of the leadership training. The listening session is one of the moments when the leaders at higher

level practise servant leadership. This will enable them to understand the situation of their followers as suggested by this research. Institutionally, research on the needs of the academic leaders should be done in every department. This research describes both the general concerns of the academic leaders and the specific ones tailored to their contextual situation. The training for academic leaders should be both reflective and effective.

In a practical sense, the academic servant leaders need to address their followers' needs by accepting and understanding them individually. This person-to-person academic leadership is not intended to eliminate the independency and the academic freedom of the lecture, but rather to encourage and empower the individual. This personalised service involves fostering the collaborations and reconciling conflicts for the interest of the followers.

In doing their institutional roles, academic servant leaders should work within the hierarchy of academic leadership. This means that the chain of servant leadership whereby the presidential leaders serve their followers (the decanal leaders) so that the deans are also serving their followers (the departmental leaders) should flow within the leadership structure. This hierarchical servant leadership is expected to create a servant leadership culture in the academic life by which the head of the department serves the full-time lecturers so that these academics will also serve their students. From the interviews, this is still not completely the case with the case campus and the campus can work towards a fuller implementation of the servant leadership vision.

The success in building a strong servant leadership culture cannot be separated from the academic servant leaders' effort in improving the administrative system of the case campus. These leaders should address the issues revealed from this research, namely: funding,

lecturers' HR policy, understanding the ground and leadership development. In other words, these leaders should work simultaneously in serving their followers while improving those structural problems of the case campus.

5.3. The contributions of the research

The study has not only contained suggestions for how leadership on the case campus can be improved, but also makes contributions to knowledge about the implementation of servant leadership in higher education. The findings from this research have improved our understanding about:

- the motive for servant leadership which consists of service, influence, and improvement, where service can be understood both as a spiritual and practical motive;
- the importance of advancing the concept of servant leadership from an exclusive Christian concept into a leadership concept that is inclusive and respectful;
- the characteristics of a servant leader which consist of a sense of transcendental spirituality, academic sacrifice, humility, credibility, authenticity, love, and stewardship. Illuminated by the theory of expanding circles of servant leadership these findings are classified into spiritual, intrapersonal, and relational characteristics;
- the definitions of spiritual, intrapersonal and relational characteristics where spiritual characteristics means the characteristics that are indicated by how a servant leader gives meaning to his or her servant leadership by connecting it to a higher being or higher causes (i.e. organisational values); intrapersonal characteristics mean the

characteristics indicated by how a servant leader accepts and understands him or herself and relational characteristics are characteristics indicated by how the servant leaders relate with others;

- the enactment of servant leadership in the academic sphere in the sector of HE which consists of ‘pergumulan’, individual and institutional meetings, dealing with conflicts and fostering collaborations;
- the hierarchical nature of the organisational structure in the HE sector, where there are influential leaders above the top level within the hierarchy: The Governing Board and The Governmental agency;
- the importance of the context of servant leadership where in this research a servant leader is influenced by and expected to be the agent of change in his or her organisation;
- the external challenges and opportunities faced by an academic servant leader. An academic servant leader should be able to establish external collaborations to facilitate strategies unable to be done due to the limitations of his or her own university. An academic servant leader also must deal wisely with the competition;
- the qualitative methodology to assess the practice of servant leadership in organisation. This methodology involves interviewing the academic leaders at three different levels. The triangulations of their answers allow a researcher to know whether these leaders really serve their followers through the chain of servant leadership;
- the reasons behind the imperfect implementations of servant leadership. One of the reasons that is unique is because the servant leader enacts his or her servant leadership not to his or her direct followers.

The research has led to the development of an academic servant leadership model depicted in the previous chapter (See Figure 9, p.165). This model explains the motives for servant leadership, the characteristics of a servant leader, the enactment of servant leadership including the factors that are influential in the academic servant leadership process.

5.4 Suggestions for further research

Despite the contributions explained above, this case study is the first piece of research on the leadership of the case campus and thus, further research is needed to improve the case campus and to enrich the theory of servant leadership. Given that different schools within the campus have different core expertise, history, and situations, it is worthwhile to study the leadership of every school. Further research can be done for every academic role, but the orientation should be towards the integration of teaching and research (Rosa, 2014). It would be worthwhile to research the academic servant leaders' lives outside the campus, given that servant leaders are expected to build society.

The researcher has had the privilege to interview the academic leaders at three different levels, but it would be better to get the perspectives from both the students and the lecturers as they are active together in teaching, research, and community service. To avoid creating anxieties among the members of the case campus, research involving lecturers and students can be done in a smaller scale with different data gathering methods, such as focus group discussions and observations. However, this research should be done by giving assurance to the participants where the academic leaders do not have to worry about their leadership position, the lecturers about their job position and the students about their academic results.

Studies in different schools or even different academic programmes can give the top leaders an overview of both similar and different issues faced by each school or academic programme.

Given that academic leadership can be done by informal leaders, it is important to understand how informal leaders perceive servant leadership. The research should be oriented to discover how informal leaders collaborate with formal leaders in creating a conducive academic environment shaped by the principles of servant leadership. It is also worth exploring the non-academic leaders' perception of servant leadership. These non-academic leaders are those dedicating themselves to the managerial aspects of the case campus. The study should also be oriented towards discovering how they collaborate with formal academic leaders to ensure the highest academic achievements.

Given that servant leadership is about the influence of the leadership to the society, the researcher suggests that there should be a research that tries to measure the impact the case campus has made to the society. This kind of research can be a daunting task but only with this kind of research the true impact of servant leadership can be measured. The result of the research can also be beneficial for the case campus as it should equip its future servant leaders on how they should deal with the external parties.

5.5 Final Summary

Servant leadership requires a leader to serve his or her followers. Serving means understanding the followers' whole being and thus meeting their needs. The service of a servant leader is not supposed to hinder the growth of the followers and this is consistent with

the gold standard of leadership where a leader is supposed to grow his or her followers. (Maxwell, 2007). In servant leadership, the growth of the followers is indicated by their freedom or autonomy which for Greenleaf (1977) should eventually be manifested in these followers' willingness to be the next servant leaders.

In their service, a servant leader should understand the nature of the profession and the organisational context of the followers. This research is about the implementation of servant leadership in the academic sphere of higher education. Servant leadership in HE requires the leader to understand the nature of the HE sector and given the focus of this research, how the leaders lead their academics/lecturers. HE is a sector where knowledge is preserved and generated, students graduate into competent professional and competitiveness of a country is strengthened (McCaffery, 2010). One of the key factors of an effective HEI is its highly qualified academics.

Academics with scholarly calibre are the ones whose teaching stimulates the sense of wonder within their students, research advances the body of knowledge and service produces significant improvement for the society (Boyer, 1990). In the HE sector, the academic leaders must enact their servant leadership to their direct followers. This means they should lead their own colleagues subtly by understanding and persuading them to be excellent servant academics.

This research argues that faith-based servant leaders position themselves as servants of a higher being or higher cause and live out this faith in their sacrificial service for others. Reflecting on the spiritual and organisational values is one of the acts of a servant leader to keep their motive pure and shape their servant leaders' characteristics. Motive and

characteristics are the foundation of their servant leadership commitment and are the reasons for their willingness to be serve their followers.

Page and Wong (2000) argue that the implementation of servant leadership in organisations involves both individual and institutional efforts. In serving their followers' needs, an academic servant leader should understand the needs of their followers strive for his or her best to meet them. These leaders should stand between their followers' requests and the institutional demands. This means an academic servant leader should be able differentiate between the needs and the wants of both the followers and the organisation.

Institutionally, the endorsement by the Governing Board for the campus' leaders to implement servant leadership has to be followed up by its trust to empower these leaders. This does not mean that the academic servant leaders should simply wait for the change to happen from the top, but they can start immediately by renewing their commitment through a 'pergumulan', relentlessly improve their readiness and capacity to serve and serving their constituents. Lastly, the academic servant leaders should also look for the external opportunities in serving their followers and organisation especially when the internal resources are limited or not available.

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